

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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No.

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editor. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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For the Religio-Philosophical Journal.

ELIZABETH LOWE WATSON.

The Poet, Preacher, Farmer, Medium, and House-Wife Serves the Readers of the Religio-Philosophical Journal with Another Intellectual Feast.—Wisely and Eloquently She Discusses Many Topics.

It has not been my lot to touch the heart of man through his stomach. In this respect, alone, perhaps, I am an exceptional woman, for it is an ancient tradition with my sex that to tickle a man's palate is to delight him through and through; and the essence of all advice to women, so freely administered by all manner of men, is: "Keep quiet, look pretty and study well how to feed the lords of creation." And it is a fact that a well-appointed kitchen is a very important department of human economy, and wholesome food, properly served, absolutely necessary to the health and happiness of the average mortal. But what patience, incessant care and delicate tact are required on the part of the house-wife to serve up three meals, three hundred and sixty-five days in the year. The common male laborer's work is done by six o'clock—no artisan but can sometimes say, "There, the job is finished!" but the cook, never!

THE NATURE OF OUR DAILY FOOD.

Upon the nature of our daily food depends, to a considerable degree, the quality of our organization, nerve-tissue and brain-power; and if the kitchen is out of gear, the loftiest "sky-parlor," the grandest drawing-room, are sure to feel the wave of disturbance.

And yet how little appreciated are our kitchen saints. What small respect we pay them, be they Irish or American! The mother of a family, working eighteen hours a day, enduring the mental and physical strain of one eternal monotony of house-work, and in addition to that birthing and training the world's workers, at least the first ten years of their lives, from the farmer to the soldier and statesman,—is expected to always wear a smiling countenance and be content to have her part in life looked upon as rather degrading.

These homely thoughts are the result of a few days' trial at general house-work, while my Irish Katy took an "outing," timidly asked for on her part, on account of my bad reputation as a cook, but willingly granted because of her six months of faithful service.

Well, I began with a brave heart, braced up considerably by the quantities of good bread and cakes thoughtfully provided by Katy—probably partly out of sympathy for the fairly hungry man I was to cook for—I wrestled with pot and kettle; I stewed and baked—myself as well as the articles on my bill of fare—and in much less than a week concluded that any woman or girl, of whatsoever nationality or education, who could endure that sort of thing month in and month out for a term of years, is

DESERVING OF UNIVERSAL RESPECT

in this world and an eternity of good times in the next. Why should any service that is essential to human welfare be considered undignified?

How easily the world could dispense with its jeweled drones, and yet retain all its splendors, so long as its workers do not fail. A wave of bustling activity has suddenly broken through our midsummer's dream, and now this broad valley presents a scene of wonderful business life. Hundreds of acres of fruit trays are spread to the sun; thousands of tons of golden apricots and purple

prunes lie under a cloudless sky, curing for the most distant markets of the world. And SUNNY BRAE HAS SHARED

the general stir. Nine years ago this was a bare potato-patch of twenty-five acres; to-day it is a little wilderness of trees from which about eighty tons of fruit are gathered. It is a pretty sight, the purple showers falling from the shaken trees; and magnolia and jasmine scarcely shed sweeter perfumes.

While watching the busy harvesters and directing their labors, I have often thought of the great garnerings going on in the world of thought. What a correspondence there is between the material and spiritual worlds! What pains-taking it requires to separate the dead leaves, and useless stems and blights from the fair and luscious fruit! And in the vast and infinitely productive field of mind, what keen perceptions, close analyses, what mighty siftings are necessary to preserve the good and get rid of the worthless! Just as the casual observer from the outside protests that the husbandman is at needless expense in preparing his commodities for consumption, so the shallow-minded regard our spiritual winnowings a wicked waste. But both good husbandman and wise teacher know that the sifting and analysis are indispensable if we would approximate perfection in either material or mental pabulum.

I am in receipt of letters from Eastern friends who express themselves as immeasurably pained by my late reference to Mr. Rowley.

THE TELEGRAPHIC MEDIUM.

Inasmuch as I implied a belief in his guilt as a spiritist fraud, I am entirely unacquainted with Rowley, but through the representations of friends and relatives who have had personal experiences with him as a professed medium, and particularly from the JOURNAL's endorsement of him, I was prejudiced in his favor. His mediumship seemed a natural and rational phase, not more wonderful than the old-fashioned raps, but much the same, and I rejoiced in his success.

True, I was surprised and sorry that the spirit teacher should show so much ignorance and so little common-sense, as appeared in some of the pages of "From Here to Heaven by Telegraph," for I have always fancied that communications mechanically transmitted ought to be pretty clear of mundane muddle, and bear the stamp of superior spiritual wisdom. However, as there are wise and foolish spirits, I rested in the belief that Mr. R— was a perfectly honest man. The disclosures of the RELIGIO-PHILOSOPHICAL JOURNAL, therefore, took me completely by surprise. I studied both sides carefully, and the evidence of Mr. Rowley's guilt seemed overwhelmingly conclusive. The JOURNAL's first editorial on the subject was dignified, judicial, temperate, and carried conviction with it. The JOURNAL had given a good deal of space to the communications; its endorsement was more to Mr. Rowley as a moral, social and financial support, in his mediumistic capacity, than everything else put together, except his actual mediumistic powers; and just in proportion to the belief in Mr. Rowley, induced by the JOURNAL, must have been the humiliation of its editor when the fraud was discovered. As I read the denunciations of the JOURNAL by some of its former friends, I had a vision. I saw the editor sitting in his sanctum with bowed head and burdened heart, face to face with the dread alternative of shielding a lie which he had unwittingly set up as a sacred truth for the admiration of tens of thousands, or, having discovered his mistake, immediately confessing his error and calling the thing by the right name. The former would keep intact a strong bond of friendship and support evolved by the JOURNAL's oft-repeated expressions of confidence—the unique phenomenon give strength to the superstructure in process of building and help to rally thousands to our standard. The latter (exposure of the fraud) would bear witness to the JOURNAL's faulty investigation, raise a storm of ridicule within the ranks of skeptics, and, above all, fire a bomb shell into the camp of cherished friends, scattering them in every direction, and in some instances converting them into active enemies. It was, indeed, a terrible alternative, and required more courage to face it than to march straight up to a blazing battle-line! But after a little time the drooping head lifts, a look of stern determination flashes from the kindling eye, and the hero of a mighty moral warfare exclaims, "I will be true to the truth, the lie shall be unveiled!"

But some protest, "Mr. Rowley is a medium." Quite likely; and if he is to the extent his friends declare, let alone what he claims for himself, it will be a very easy matter for him to correct his present attitude, place himself right before the world in general and Messrs. Tattle and Bundy in particular. It is very painful to be misjudged, maligned, slandered; but false accusations are scarcely ever fatal to truth or individual character. And with the degree of mediumship professed by Mr. Rowley, actually in his possession, he can defy his defamers and bring the whole civilized world to his feet.

Let every slandered soul take courage; the shadow of a lie rests lightly on him who walks in the light of truth and virtue! To be evilly spoken of, truthfully—ah, that sears and kills; but we can laugh at the wickedest lie against our life and character. Indeed, our "dearest foe" is often more useful to us than any friend, pointing out possible weaknesses, and warning us, perhaps, from the very pitfalls into which we might have fallen! So I hereupon extend to Mr. Rowley a kindly

greeting, praying he will pardon me if I have done him wrong, and at the same time would suggest that he get rid of all suspicious and unnecessary little accessories to his spirit-telegraph and demand an immediate and thorough investigation of the whole matter. And in concluding my dissertation on this subject I would also implore all the apple-eating Adams in the universe, when caught in the act, never again to attempt to shield themselves behind poor Eve's petticoats.

It is not often that I am so uplifted and strengthened by any reading as I was by Giles B. Stebbins's article,

"THE RELIGIOUS OUTLOOK."

He dropped the plummet of reason into every depth and shallow of both Orthodoxy and Liberalism. By his flight of soaring thought we are caught up to serene heights of spiritual light and peace; and by his tenderness persuaded to leave all unworthiness behind. And what gives the greater weight to his writings, is the man behind the thought. I have had the honor of his kind friendship for many years, and I have always found him a perfectly consistent Spiritualist. Could I, or any one, pay a nobler compliment?

While there is, perhaps less outward manifestation of zeal among professed Spiritualists, and far fewer spirit-shows running now than formerly, there certainly are good reasons for believing that the primal truths of Spiritualism are making rapid progress in every quarter of the globe; and these truths are penetrating all manner of dark and dingy superstitions, as sun-rays now pierce and illumine the dread dungeons, once the material strongholds of ecclesiastical tyranny. Steadily are we approaching the solution of disease-problems of both mind and body, through a better acquaintance with the psychic side of nature; and I, for one, care not what label the panacea bears, only so it is poured out freely for the benefit of all. Things have come to such a pass that one must know what pulp the sermon is preached from, in order to determine that it was not meant

TO BE GOOD SOUND SPIRITUALISM!

And every modern work of fiction—even almost the worst like "The Quick or the Dead"—as well as the best,—Elliot's, Ward's, Oliphant's, Phelps's, Russell's and Kingsley's, are adorned with the jewels of our faith, and the more lustrous they are with these virtues, the longer will they live, shedding light upon yet unborn generations; and, by the way, speaking of those enviable people yet to come—what great things are being done for them! Isn't it rather pleasant to remember that every good law that displaces a bad one on our statute books; every honest word spoken in favor of human-rights (including woman's); every rusty shackle of cruel superstition stricken from the soul of to-day; every battle fought for the poor labor-slave; every kiss of true love printed on the lips of womanhood to keep it joyous and pure; every low appetite mastered; every soft beam of light shed from the spiritual world upon the burdened breast of earth now, are so many guarantees of health, goodness, truth, love, liberty and happiness for our children's children? Sure enough, we are "all related." How it sweetens life now, and dignifies honest labor of every description; how near it makes earth seem to heaven, to remember that God harvests for immortal uses only the good and beautiful. Aye, and that which finite ignorance rejects, oftentimes, as waste and harmful matter, infinite wisdom conserves and transmutes into ineffable glories! Think of the whirling tempests of wind, flood and fire of primeval years, caught in the hand of the Almighty and controlled as the dynamical energy which to-day moves our modern civilization on toward possible perfection! So out of a veritable Inferno of human passions the divine impetus communicated from the beginning, drives the soul upward until we have the white light of such characters as Socrates and Jesus, the radiance enhancing until it transfigures all mankind.

Dead forces meet in dark immensity And wildly wage the elemental wars. Till Love was law, then peace and purity Are birthed in all the glory of the stars!

As the days of our dear one's absence (or rather invisibility) multiply, though the heart beats more calmly and the shadow of selfish sorrow lies less grim and dark upon our work day lives,

THERE ARE STILL VIBRANT CHORDS of solemn music and soul-deep questionings that stir at the slightest touch of love and grief. How we long to know something definite of our darling dead! What relations do they sustain to our world now? Does their advanced state of consciousness perceive nature in a new aspect? Are they still subject to earthly attractions? Are they troubled when we weep? What of their welcome and possessions "over there"? What can be so palpable and unreal to us find to do or enjoy? Do they miss our welcome when they visit us and we are unaware? How many mourners in an agony of grief exclaim:

O for one brief moment with thy dead, One swift, assuring smile would be A quenchless beam of glory shed On time from out eternity.

But missing the full effulgence of truth regarding these things, as the majority of mankind at present must, for want of psychic unfoldment, there are lucid intervals granted many of us, during which we feel the naturalness of the Spirit-world; and that is a long way in advance of the vague supernaturalism conceived of formerly, and I am

led to believe that death does not necessitate the soul's dismissal from the natural, material realm; rather does it signify an extension of our perception of objective realities and that all the faculties and opportunities for complete unfoldment. We must not forget

THAT SPIRIT IS FIRST,

and that form-manifestations are determined by the divine, indwelling idea. Before there was an optic nerve or lens, there was the spiritual idea of vision; and thus of all the faculties. Every organ of the body is but the objective expression of eternal principles. If spirit can build a habitation of gross and evanescent materials, why not a finer structure of sublimated matter? We face the infinite in every direction. For the eye, boundless realms of beauty infinitely varied. What stretches of perspective, what blending of colors, what poems in structural designs await the eye of the newly equipped spirit! For the ear, an infinite register of harmonious sound; every snow-flake is birthed to music; every leaf is the vision of a song. The dew falls in symphonies; the sunbeams flow in rhythmic measures; the atoms build to the tune of great nature's soft cradle-hymn! And then there are the attributes of justice, virtue, love; when shall these have exhausted their possibilities for expansion and the impartation of joy? Who can doubt that the stage of existence evolved through death presents illimitable fields for their exercise?

And our dear ones, when born into the higher state, are taken on trust, furnished with the food, raiment and shelter they require, as babes are here, until they are fairly ready to begin the work of building anew for themselves. Their capital is vested in their

INTRINSIC SELF-HOOD.

Their ability for useful work, for social ties and fond affections is their wealth or poverty; just as the future status of the infant is "fore-ordained" or pre-determined by its antenatal surroundings and inherited tendencies. We are spinning the threads here, often blindly, carelessly, that will there appear in distinctive patterns. Out of the chaos of finite conceptions of truth and duty, an irresistible law will bring order, beauty and joy.

I cannot close this already too lengthy letter without a word in regard to the manner in which we should receive our angel guests. Remember, if immortal identity is a fact, it is so by virtue of a universal, eternal, natural law, and means "the survival of the fittest" in the highest sense; i. e., thinking, acting, loving part of man. Thought is the world-master. It spans continents with railroads, seas with ships; girdles the world with instantaneous power; projects every creature comfort and produces every spiritual ecstasy on earth. Why, then, should it not do the same for the next stage of existence? There was a natural barrier between the continents of Europe and America. The energy of human thought overcame it. There may be obstacles in the way of spirit return; why should not intellect joined to love discover means for removing them? We know the way is clearing, and every home throughout this wide world

HAS ITS ANGEL GUESTS.

Who can portray the disappointment of a beloved and loving husband, wife, mother, son, on returning to the sweet old home-circle at the quiet hour of twilight, when they look in vain for an answering thought of recognition? O, speak to them in gentle undertones at least; it will do no harm, even if you do not know that they are there to hear! Accustom yourselves to thinking of them as living, active, natural beings; it will put wholesome restraints upon evil passions; it will help your solitude even to fancy sweet eyes resting upon you approvingly; it will actualize the Spirit-world to you without diminishing your interest in this; and as one by one our treasures are taken away, it will help us to bear their loss, if we look upon death as a natural promotion, not a hideous parting; a taking of degrees in the school of endless experience, not an interminable suspension.

With smiles thy angel guests salute: They read such silent language well, And even though our lips are mute, Love weaves for them its magic spell.

And keep thy heart in readiness, Through busy days and dreamful nights, That heaven may know not one joy less For lending earth its dear delights.

And let thy heart be comforted By this: what e'er thy earthly lot, Thy loved ones are not lost nor dead Until by thee they are forgot.

ELIZABETH L. WATSON.
Sunny Brae, Santa Clara P. O., Cal.

For the Religio-Philosophical Journal.

OCCULTISM.

MABEL COLLINS.

For some little time past various friends have kindly supplied me with copies of the RELIGIO-PHILOSOPHICAL JOURNAL, I presume because my name has occasionally appeared in its columns. I have read the numbers sent to me with the greatest interest. The manner in which it is conducted excites my admiration, for I cannot but applaud an editorial system which allows so many questions, and so many sides of these questions to be discussed. The extraordinary feature, to my mind, in the surge of feeling which reveals itself in these discussions is the intense consciousness of personalities which shows itself on all sides. Names make the pages attractive; accusations give them a

special spiciness; and "exposures" are the trump cards in the hands of every player in this wonderful game of "Who is True and Who is False?" Courage is required to "expose" and "unmask" in such a wholesale and determined manner as is adopted by some contributors; and they are to be admired and applauded for thus entering on such a fierce duel of words.

But if the editor of the RELIGIO-PHILOSOPHICAL JOURNAL will kindly grant me a hearing, I would ask a question of any one or of all, its contributors and readers; and I hope I may get an answer from some. Are there any who take an interest in the mystic subjects to which the JOURNAL is devoted, who really care for those subjects only, and as abstract matters, without regard to personalities? Who pin themselves to no teacher or guide, and are without desire for a monarchy. To owe allegiance to a king, a queen or a pope, necessitates fighting the other people who do not bow to the particular ruler of your choice; at least human nature creates this necessity. I conclude it is because those persons who must be led are born with faith, which must be fixed on some one or some thing. My complaint with regard to these persons is just that which Herbert Spencer in his "Sociology" brings against a class of persons which make the study of sociology difficult: "Along with that love of personalities which exalts everything inconstant in human life into a matter of interest," he says: "there goes the habit of regarding whatever is constant in human life as a matter of no interest."

The intense love for biographical matter, common to us all, he continually points out as one of the great difficulties in the way of the study of sociology, which needs above all things the mental power of regarding accumulations of facts from an abstract point of view. The scientist must have this capacity, whatever his specialty may be; but he must have it in an extraordinary degree when his specialty is human nature itself. He has to get out of his own light to begin with, and then put every one else out of it who excites any personal feeling in him; his latent and deep-rooted prejudices and ideas will then remain and prove his greatest difficulties. Herbert Spencer's Sociology should really be called "A Statement of the Reasons Why the Study of Sociology is Impossible." Human nature itself—its craving for personal gods, its credulity, its skepticism, its faith and its free-thinking, its passion for personalities, not only in the present, but even in history and in the Heaven we dream of!—this mixture called human nature is the supreme difficulty in the way.

Now occultism is beyond sociology, and the way to it is through sociology; one must study human nature and know it before one can study the superhuman, or before we have any power to think out the possibility of its existence. We need an upheaval of human nature towards its highest development, where there is keen consciousness of being face to face with the mysteries of life; a condition in which personalities have no part and are forgotten. My essay, "The Gates of Gold," was simply an appeal which I hoped would find its way among the public till at last it reached a number of persons ready for the effort. It may have done so; if it has, the results are to be seen in the future. But I doubt whether faith and credulity will not mar most attempts. In this generation persons who think, are skeptics; persons who do not think are believers in something or other. Occultism needs the fierce spirit with the lambent flame within that burns through all obstacles; the intellect in harmony with it.

"As lapped in thought I used to lie And gaze into the summer sky,"

the lambent mind which makes of itself an envelope for all things; and above all a mental calibre which permits of abstract thought and of impartiality when drawn down to the consideration of facts. "Light on the Path" defines this necessary condition in the language of a special school of thought, so symbolic that Professor Ruskin calls it simply poetry. I do not know if there is any want of modesty in writing about a book which bears my name; but as I see it is being largely sold at the office of this JOURNAL, I think it must come within the limits of my present writing, which is addressed especially to those interested in occultism and who are not interested in personalities. "Light on the Path" is not a book for those who "have faith"; they do not need it. It is written for actual students, and deals with matters we all sometimes touch; and it can be read by the most pessimistic or unbelieving intellectualist with some interest if he will look for the actual meaning contained in its words. It is a description of the efforts and the condition of those who hope there is a supermundane state, and use the whole flame of life in the effort to discover it. These beings are so resplendent one dare hardly mention them. Gautama Buddha towers above all others. In the presence of these masters, these skilled ones, who become part of ourselves when we imbibe their thought and aspirations, those that are disciples or capable of instruction, must become indifferent to ordinary matters, superior to the events of the moment, stoic philosophers in fact, without tears, unmindful of common speech, incapable of injury, and entirely heart-broken. Then the man can think justly in the abstract till he has thought himself into silence. For the great facts of life elude us always. We cannot prove that either matter or spirit exists. We only know of an organism—the brain. When we

(Continued on Eighth Page.)

QUESTIONS AND RESPONSES.

1. To what church, or churches, did, or do, your parents belong; and are you now, or have you ever been, in fellowship with a church, and if so of what sect?
2. How long have you been a Spiritualist?
3. What convinced you of the continuity of life beyond the grave, and of the intercommunion between the two worlds?
4. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars.
5. Do you regard Spiritualism as a religion? Please state your reasons briefly for the answer you give.
6. What are the greatest needs of Spiritualism, or, to put it differently, what are the greatest needs of the Spiritualist movement to-day?
7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life—in one's relations to the Family, to Society and to Government?

RESPONSE BY AN OLD SPIRITUALIST.

Of all the methods which you have practiced through the JOURNAL for the purpose of enabling its readers to understand what really belongs to the great question of Spiritualism and what does not, I regard the plan of obtaining responses to your seven questions as practically most useful, although I confess your herculean labors in cleansing the Augean stables of fifth and fraud would be entitled to the palm but for your liability to be so misled by false information as to cause you sometimes to confound the innocent with the guilty.

A history of my antecedents called for by your two first inquiries had little to do with shaping my mental trend at mature age, for then I began to reason about the monstrous absurdity of the orthodox theory of a future life. I did not believe or even accept it, and if true I thought the author of a novel entitled, "Thinks I to myself," was not far out of the way in soliloquizing:

"Be there the very hell they paint,
Is there a heaven they desire?
'T were hard to choose, a devil or a saint,
Eternal sting song or eternal fire."

3. The answer I will give to your third question, I hold to be eminently significant and suggestive. My little grandson, who had never heard of Spiritualism, and did not know what jugglery meant, at bedtime with me in the room from which his grandmother's dead body had been but recently removed, became unconscious, and seizing a pencil he wrote (using some words he did not know the meaning of) pertinent communications purporting to come from my wife, and for about three weeks we had astonishing phenomena of furniture movements by his mere touch, table tipping, spirit raps and written communications altogether above his capacity, in his normal conditions, when the power all left him and has never returned, although twenty years have since elapsed.

4. In New York City I received a letter from my daughter's physician in California, telling me she would soon die. She had confirmed uterine cancer. I was curious to see the medium Foster before leaving, of whom I had heard so much, and went to him without the remotest thought of getting information from home. Two ladies allowed me to remain in the room during their seance. While naming and describing their spirit kindred that he (Foster) claimed to see, I inquired whether he saw any of my friends? He gazed vacantly around and answered, "No." Then instantly and in an earnest manner said: "Yes, yes; there comes your wife, and she is so excited I don't believe she can communicate." I had not told him that I ever had a wife, nor given a name or place of residence, nor any possible clew to anything. I then said, "Can she tell me how they all are at home?"

"Oh! all well in California."
I replied: "It cannot be my wife, then, for I know it is not so."

He roused up and said emphatically: "She says Mary is getting well, and will be as well as ever in her life."

I continued: "If she will give the date of her death I can believe it is my wife, and not otherwise."

"She says she will write it in letters of blood on my hand," and striking his downy mine that was resting on the table, I directly saw red streaks forming apparently under the scarf-edges of his hand, and in a few seconds there was plainly written: "Nov. 6th, 1868." I doubted my own sense of vision till one of the ladies read it aloud. It faded out gradually—say in half a minute.

Hastening home I found a city physician had proved our doctor's diagnosis erroneous, changed the treatment and in a year I had another grandson presented me by her.

If "Spiritualism," or what is claimed as such, produces or is associated with practices below even a low ethical standard; if it ignores the simple though sublime rule of duty enunciated by the Nazarene (Matt. 7:12); if by their fruits we shall know them, is a truism, and feeling regrettably compelled to admit that this is quite too near a true picture of what passes for Spiritualism, without the qualifying "if," I am obliged to answer your fifth question in the negative, that it is not a religion! The religions of mankind, however discrepant and contradictory in their details, harmonize generally in one grand fundamental; a belief in the survival of mortality and the necessity of preparation for it in this, our rudimentary life; but with by far too many of so-called Spiritualists, this great question of preparation has given place to what you so appropriately baptized by the name of "Commercial Spiritualism," and also to something still more repulsive to the feelings of honorable men and good women. Mind you, I am not dealing with such noble souls as Hudson Tuttle, A. B. Richmond and their compeers, but rather with a lower stratum of so-called Spiritualists, whose ambition is to tear angels down rather than build mortals up.

In calling their labors "a religion," I am reminded of the Indian's reply to General Gaines, who told him his "two bits a day for preaching was—poor pay." "Poor preach!" said Logan.

6. That question can be answered by a monosyllable! Truth! That word with many is becoming as obsolete, as Arago said "impossible" soon would be. Envy, jealousy, and spite in the service of "Commercial Spiritualism" and mediumistic party politics ignore its sacredness. Nay, more, even mediums known to possess the strongest kind of psychic power do not hesitate to substitute greed for spirit "control." A genuine materialization is witnessed to-day, and to-morrow bogus forms are exhibited in the same place.

A new born hebdomadal, that surfeits credulity by claiming Lincoln and Baron Humboldt as associate editors, is assisted by a pioneer Spiritualist in tearing down a spiritual Mecca that devotees to the cause are trying to build.

A favorite medium who is said by her partisans to have given hundreds of tests as convincing as mine with Foster, is denounced as a fraud, having no psychic power, and her history they claim has been misrepresented, while another who attracts a miscellaneous crowd by saying funny things and making a

show of the startling facts which reveal to man the hitherto hidden realities of eternity, and which are indorsed by the *Scientific American* as, if true, of more importance to humanity than all other discoveries of philosophy in all the ages, is claimed by a learned and luminous writer to be "California's favorite medium."

A suspect is published far and wide as a fraud without being allowed the rights the criminal law awards to a thief, that is, of being held as innocent till proved guilty. Our newspapers engaged in the common cause, instead of defending and reforming, malign each other. Our dirty linen—and honesty compels a confession that like all societies we have too much of it—is washed before the public gaze, and before an impartial committee has pronounced its verdict in the case. And so it goes, and consequently, if our house, like every house divided against itself, does not fall, it will be because of the unprecedented sublimity of our truths, and that truth in general is impregnable to falsehood.

In conclusion, allow me to say that if we have people among us who like Pollock's hypocrite, have "stolen the liver of the court of Heaven to serve the devil in" and to subvert Commercial Spiritualism, that they will not long disgrace our holy cause, for, "truth crushed to earth is sure to rise again," and by the help of such superior minds and hearts as have come to its rescue, its rise will be speedy and triumphant.

From the above your readers will easily infer "what are the greatest needs of the spiritual movement to-day" in the opinion of an
OLD SPIRITUALIST.

Aug. 29th, '89.

SUNDAY FOR MAN, NOT MAN FOR SUNDAY.

A Day of Rest and Not of Restriction.

The name of the Rev. Joseph Schindler, the learned, liberal and eloquent Jewish rabbi of Boston, is well known to our readers, his utterances having often appeared in the columns of the JOURNAL. He has for some time been sojourning in Germany and has written several interesting letters to the Boston Herald as special correspondent. Previous to his departure for Europe the duty of presenting diplomas to the graduates of the Franklin School was imposed upon him, and the affair soon passed out of his remembrance. It seems that on that occasion one of the young lady graduates recited Poe's poem of "The Bells." She was a good elocutionist and she imitated the wedding bells, the morning and evening bells, the fire bells, the funeral bells and the bells that are tolled to invite the God fearing to church on the day of rest, and he was quite impressed with the beauty and solemnity of her rendition.

On the 28th of last July he was in Markneukirchen in Saxony, and it was Sunday, and there for the first time since leaving America he was reminded of the fair graduate's declamation, by hearing the call of the church bells of that rural village inviting the people to come to the one and only church of the place; the solemn tones of the young elocutionist came back to him, "the bells, bells, bells, bells, bells, bells, bells," as she gave her conception of how such bells should sound on a Sunday morning. But as he listened to these German bells he failed to hear that sombre, restive and devout solemnity in them that she put into her version. Who then was wrong, the church bells of Markneukirchen, or the graduate of the Boston grammar school? These "lifeless bells," he writes, "are not responsible for the sound they produce. The speaker did not take into account that circumstances alter cases. It was understood by the author of the piece, as well as by herself, that the metal tongue of a bell attunes to the feelings of the human heart; that, therefore, in the morning or in the evening, at festive occasions like that of a wedding day, our heart puts a meaning, a sentiment, into the sound of the bell that it, in fact, does not contain, and thus both author and speaker supposed that on a Sunday morning the church bell must voice the pious and devotional feelings of the parishioners."

"They imagine, perhaps, a village in which the plain and simple villagers, after a week's toil, joyfully greet the day of rest, and, clad in their best garments, flock from near and far to the church, the house of God, in which to render praise and thanks to him for the life he has bestowed upon them, for the health they enjoy, and for the daily bread that has not been wanting. Indeed, under such conditions, the bells must sound as described by the young lady, solemnly and devotionally, 'bells, bells, bells, bells.' But, supposing that such a sentiment is lacking; suppose that the Sunday does not bring the required rest; supposing that the stores and shops are kept open all day, with the exception of the hours between 9 and 11 A. M., and 3 and 4 P. M., and that the clerk jumps out of the store (not at the first, but at the last, stroke of the bell) to take off the show cards and to close the blinds of the show windows—all this merely as a matter of form; supposing that only here and there a churchgoer is visible, while all can be seen busy at their daily occupation, the women busy with their housework, the men busy in their shops; do you think that the church bells would sound the same as in the other cases?"

"One of the most striking differences between America and Germany—a difference which, I think, must press itself immediately and with full force upon a visitor in either country—is the celebration of the Sunday, and I think a few words in regard to this matter will not be out of place. The observation of one day of rest out of seven is, in my opinion, not a matter of option, but of necessity. To enforce it is not so much the business of religion as it is the business of the worldly authority, and only inasmuch as religion did assume in former ages the prerogatives of the worldly administration, did it legislate in regard to it. It is absurd to quarrel to-day about who invented or established such a day first, and which of the seven days must be observed. It is as absurd to consider its celebration a duty due to God. The day of rest is a necessity both for the welfare of the individual and the well-being of the whole community. It was established not for the benefit of God, but for the benefit of man. It was one of the first steps to alleviate the hardships of the poor. It was one of the first socialistic measures to reduce the hours of labor. If biblical authority is of some use, we find in the good book two versions, one in Exodus, and one in Deuteronomy. The first one written much later than the second gives, as a reason for the sanctification of the day of rest, that God himself after six days

of labor had rested on the seventh day; the second version explains its necessity 'that thy manservant and thy maidservant shall rest.' The latter is the only and true explanation. The observation of a day of rest is of the same necessity to the state or to the community as the observation of hygienic laws and ordinances. How well it would be for people if they would make use of the golden mean in all affairs of life, but, alas, we meet everywhere with extremes, and so also here. The one slops over on the one side of the bucket; the other jumps over the opposite brim. It is worth while looking at these contrasts, observing their consequences, beholding where they lead to, and drawing the salutary lessons from such observations. In America, the Sunday is observed rigorously as far as the law of the State can enforce observation. Stores, shops and factories are closed; the housework reduced to the minimum. You cannot get shaved, nor can you have your boots blackened. If you have contracted the habit of smoking you must either lay in your supply of cigars the day previous or consider the cigar a drug and buy it at the drug store.

"And still there are many who are not yet satisfied, who still would urge legislation prohibiting the sale of newspapers, the riding in cars, on boats, concerts in a room, the most innocent amusements. They would, if they could, order people three times or more a day into the church. They believe that the day of rest has been ordained to benefit God, and not man. What, now, are the consequences of such a legislation and its rigid enforcement? The day of rest, instead of being a day of recreation, becomes a burden. The tension in which the mind is held during the week does not get slackened, and, therefore, loses its elasticity, so that the thread not seldom snaps and breaks. Man cannot always keep a sober face and act wisely; he needs changes, and without all that foolishness that brightens our existence, what would life be? Rest is not synonymous with idleness, it does not mean to lay down and do nothing. Rest means a change of occupation, recreation; a modest enjoyment of all the good things that this world offers. On account of our rigid Sunday laws, the day of rest loses the greatest part of its blessing. But that is not all. Men will not yield to such a pressure, they chafe under the burden and do, anyway, what they please. If one door is closed, they creep through the other: if they cannot find recreation in public, they will withdraw to the privacy of their club rooms, and there indulge immoderately in those very pleasures which, openly and moderately enjoyed would have been innocent and harmless. They turn hypocrites, and religion does not profit by it. The rigidity of American Sunday legislation has estranged the masses from the churches, and in vain now all endeavors to coax them back."

"The American people are suffering from the effects of one extreme; this cannot be gained. Now let us look at the other; and right here I have it before my eyes. I have occasionally mentioned in my previous letters how the religious sentiment in Germany is in a state of dissolution, how hypocrisy prevails, and how one, like angurs of old, tries to make his neighbor believe that he believes what he does not believe. I was then visiting the larger centres of population, and I still hoped that in rural districts things would be different. Alas, it is the same every where, city or country are alike in this respect, and the cause of the evil is that the state takes care of religion and that church and state are not separated. Still, queer as it may appear, the state does not enforce the celebration of the Sunday. It leaves the business entirely to the church, which, however, is powerless. With the exception of the before-mentioned three hours, no law prohibits the work of any person. All shops are open, people buy and sell, the beer saloons, gardens are in full activity. Concerts, theatrical performances, everywhere. Sunday looks, in fact, like a week day, and were it not for the extra amusements that are offered on that day, there would hardly be any observable difference between Sunday and Monday. I visited the church, the only church in the place, and found but a few people that indifferently listened to so dull a sermon that I wondered how the preacher managed to get through without falling asleep. After church they went to refresh themselves with a glass of beer. The consequences of this extreme are also obvious. While on the one hand the laborer might find the needed relaxation and recreation in the opportunities that are offered to him on the day of rest to enjoy himself, the absence of all and every Sunday legislation does not allow him to make any use of it. The poorer classes do not get any rest. They have to toil incessantly. The apprentice, the clerk, the salesman, who rises in America on Sunday morning with a feeling of relief that to-day he is free, is chained in Germany also on that day to his daily work. This constant work saps his aspirations, and, what is still worse, dulls his sense of duty. His daily work is not done with that precision we are accustomed to see it done by our young men. Whereas nature demands her rights, even if man endeavors ever so hard to cheat her out of these, rest will be sought in the intervals of labor, people will snatch recreation here and there, on week days and neglect their work. If it is true that Americans are more successful and more prosperous in their work than others, the cause of it may be found in the fact that they do not sandwich pleasure between business. Whenever they work they do work, and do not idle their time away. The German will find leisure for this or that between business hours, and while this does not give him the actual rest he needs, it diminishes the efficacy of his work by all means."

"There ought to be a way that lies between this Scylla and Charybdis; a way between the idea that the day is solely made for the sake of God, or solely made for the sake of man; a way between the abstinence from all enjoyments and the sole indulgence in all kinds of pleasures. If a community shall thrive and flourish this middle way should be sought for, and the initiative be taken by the state and those persons who minister to the spiritual wants of the people. I know it well, that the advice to find this way is sooner given than carried out; I know fully as well the difficulties that arise whenever an attempt is made to distinguish between necessary and unnecessary labor, or to prescribe what persons shall be obliged to work that others may enjoy the day of rest. I furthermore know it fully well that there is a chance for a man to make himself immortal by solving that intricate problem, but when a person comes from Boston, where he can easily observe the evil consequences of our too rigid Sunday legislation, and travels through Germany, where he beholds the evil consequences that spring from the utter neglect of the day of rest; when one has sighed for personal freedom in the one land and does now look at the grinding slavery in which the masses are kept in the other; when he finds himself placed between the morbid self-abnegation practiced at home and the over-indulgence stimulated abroad, how can he help sighing

for a passage—were it ever so small—between the two evils, and how can he help asking all well-meaning people to try and find it that he and they may creep through?"

SOLOMON SCHINDLER.

The Coming Creed of the World. *

CALLIE L. BONNEY.

An explosive in the field of dogmatic theology, beside which "Robert Elsmere" becomes only a grain of dynamite, is found in "The Coming Creed of the World," by Frederick Gerhard, who, on these precepts: "Prove all things" (Paul); "Truth shall make you free" (Jesus); and "I have dared" (Ulrich Von Hutten), presents boldly and logically for acceptance as the coming creed, "A Faith more Sublime and Blisful than Christianity," using the term Christianity in its corruption as applied to cant, dogma, and fanaticism.

Mr. Gerhard, contrary to what might be inferred, is not against, but for religion; and bases his new creed of the future on a belief in God, "the one only Supreme Being who rules the world, and to whom every thing owes its origin," and upon an individual liberty, founded on purity, truth, justice and love; insisting on a universal brotherhood proceeding from a belief in this Supreme Being, who is essentially a God of love; and not requiring that we should belong to this sector that, but that we should be good and faithful followers.

Religion and science, Mr. Gerhard holds, are not opposed to each other, but fellow workers laboring to make men better and happier. Of the Bible he says: "It is the work of men, and while containing much that is good and beautiful it also contains many errors, and not only much that is opposed to reason, but much that is unholly and unworthy to be called the 'Word of God'; and of this he gives substantial proof that must appeal to every honest seeker after the truth. The author then portrays as horrible reality the many wrongs and atrocities perpetrated in the name of Christianity under the worst form of fanaticism, which is in direct opposition to the gospel of peace and love, stirring up persecution and hatred; and in support of this accusation he mentions the wars of the Donatists in Africa, in the 4th century; the persecutions of the Maccabees, in the 2nd century; the Seven Crusades, with a loss of over two million of lives; the Inquisition, with its unnumbered horrors; the persecution of the Huguenots; the Massacre of St. Bartholomew; the wars of the Netherlands; the Thirty Years War; and the cruel denominational persecutions in America, with numerous other persecutions, diabolical in the extreme, rivers of blood flowing in the name of the 'Prince of Peace,' who commanded, 'Love your enemies.' A most dreadful and reprehensible travesty on religion,—religion not identical with Christianity, using the latter term in the perverted sense as a cover for unreasonable dogma, cant and superstition! But people say, 'Not dogma but the moral precepts taught by the Christian church are the true basis of Christianity.' Not so, the essence of this Christianity is dogma, while its principal doctrines can also be found in the ten commandments, in Judaism, in the Koran and in the doctrines of Confucius, and in the Veda."

But there is one true religion, namely, a pure belief in the Supreme Being. This is an unselfish devotion to the will of God, the source of universal brotherhood, and will ennoble the mind and heart, being the living principle of all our words and actions. Could the most jealous religious devotee ask higher or more beneficial belief than this?

Mr. Gerhard believes most earnestly in the immortality of the human soul, a belief founded not only on the divine love and wisdom of the Creator, but on the inherent, indestructible desire and belief which exists in all mankind, be they Buddhists, Mohammedans, Greeks, Romans, Hindoos, Esquimaux, Patagonians, Europeans, or Americans. Truly, man consists of spirit, soul, and body, and the spirit, imperishable, lives forever.

Mr. Gerhard defines morality as "Religion carried into practical life," and advocates firmly established principles, and an honorable following of them. In this connection he treats among other subjects of love, marriage, and divorce, upholding strongly the marriage of truth, purity, and right selection, founded on love; two joined inwardly as well as outwardly, in unselfish devotion; and, as could not be otherwise with one holding this lofty ideal of marriage, he condemns a living together in outward connection where the bond of love is destroyed, and where there can be no inward, spiritual communion, or harmony.

Capital and Labor; The Sunday Laws; National Sentiment; Liberty; Crime and its Punishment; War, and other subjects are also treated in a manner that proves the learned and venerable author an able exponent, well informed, and inspired by high and lofty principles.

The book must command the attention, if not the entire acceptance of every honest thinking seeker after the truth, finding many who will readily, gratefully accept "The Coming Creed of the World" as here presented as a restoration of that one commandment: "Love God, and thy neighbor as thyself." This followed is true religion.

* "The Coming Creed of the World." By Frederick Gerhard. New York: Frederick Gerhard. Price, cloth \$2.00; marbled edges, \$2.25; gilt edges, \$2.50; full leather, \$2.50.

A SUMMER MORNING APPARITION.

A Man, a Team of White Horses and a Mowing Machine Seen Moving in a Meadow by Three Persons.—Yet a Visit to the Meadow Shows No Trace of Their Visit.

There are few citizens in the town of Crawford better known than Mr. Jacob F. Shorter, now living in the little hamlet of Old Hope, some two miles from Thompson's Ridge station. He was the husband of Mrs. Mary Shorter, a very rich woman, who built the handsome church and parsonage at Bullville, and also the fine residence formerly known as the "Parmales Place," now Mr. J. H. Wallack's Hollywood Farm. Though well along in years, he is in the full possession of all his faculties, as is also his sister, with whom he lives. Neither of them would ever be accused of possessing vivid imaginations, nor would any one who knows them ever dream of suggesting that they would take liberties with the truth, and therefore their statements in regard to the remarkable story which we publish below, are to be accepted with a weight which would not attach to the utterances of people younger in years and less firmly rooted and grounded in a strict religious faith, and since their strange story is corroborated by a third party it is made all the more wonderful.

The story is that of an apparition,—not a ghostly figure prowling about aimlessly at

the midnight hour—but of an apparition seen in the full sunlight of a summer morning, engaged in the useful occupation of mowing with a machine a field of standing grass.

On the last Friday of July, the story is, Mr. Shorter and his sister, about 10 o'clock in the morning, saw from their residence a man, with a team of white horses attached to a machine, moving in the meadow—part of a small farm, which was in plain view from their home. They saw the team driven several times around the meadow, cutting, as any farmer would, close to the fences first, and then in, towards the center of the field.

At about the same time, a farmer living in the neighborhood, while driving along the road, which the meadow adjoins, saw a man with a team of white horses attached to a machine mowing in the field, and when he came to the farm house he, neighborlike, asked the owner of the meadow who was cutting his grass for him.

The answer was, "No one," and when the traveler along the highway had told what he had seen, the owner of the meadow made haste to visit it and found, as he expected, that no grass had been cut, that there was no trace of a mowing machine having been in the meadow, no tracks of horses as must have been left in the soft ground had real flesh and blood horses tramped over it and no imprints of the wheels of a mowing machine as must have been made had a real one of iron and steel circled around the grass.

Not long after the farmer had returned from the meadow Mr. Shorter called to tell him that some stranger was mowing in his field, and he proceeded to relate what he and his sister, whom he had called into the yard to take a look at the white horses, had seen in the meadow, not many rods distant from their house.

The farmer, by this time thoroughly mystified, said it was all a mistake, and thinking, no doubt, that "there were a thundering lot of fools" in the neighborhood, went with Mr. Shorter to the meadow to convince him that the grass had not been cut and that no white horses and no mowing machine had been at work there.

Mr. Shorter, his sister and the farmer who while driving along the road saw the white horses, the man and the machine in the meadow, have compared notes and they are all agreed as to what they saw.

On the other hand there is no escape from the fact that the grass and the surface of the meadow showed that no team had been on the ground and that no machine had been at work in it.

If mirages had ever been seen in the locality an explanation of the strange affair might be suggested, but as it is, no explanation of the kind will avail for the apparition or whatever it may have been, was seen from too many different points of view to make possible the theory of refraction producing a mirage. The mysterious affair has naturally enough caused no little excitement in the vicinity of Old Hope, and as yet no one has been able to suggest an explanation plausible or reasonable enough to account for it on natural grounds, and the general belief is that there was something supernatural about the driver, the white horses, and the machine, which, while seeming to mow, mowed not.—*Middletown Daily Argus, N. Y.*

Little Helen Keller, the Blind Deaf-Mute.

Helen Keller has a wonderful memory, and seldom forgets what she has once learned; and she learns very quickly. She is a wonderfully bright child, and her teacher, instead of urging her to study, is often obliged to coax Helen away from some example in arithmetic, or other task, lest the little girl should injure her health by working too hard at her lessons. But her marvelous progress is not due to her fine memory alone, but also to her great quickness of perception, and to her remarkable powers of thought. To speak a little more clearly, Helen understands with singular rapidity, not only what is said to her, but even the feelings and the state of mind of those about her, and she thinks more than most children of her age. The "Touch" schoolmistress has done such wonders for her little pupil that you would scarcely believe how many things Helen finds out, as with electric quickness, through her fingers. She knows in a moment whether her companions are sad, or frightened, or impatient—in other words, she has learned so well what movements people make under the influence of different feelings that at times she seems to read our thoughts. Thus, when she was walking one day with her mother, a boy exploded a torpedo which frightened Mrs. Keller. Helen asked at once, "What are you afraid of?" Some of you already know that sound (i. e., noise of all sorts) is produced by the vibration of the air striking against our organs of hearing—that is to say, the ears; and deaf people, even though they can hear absolutely nothing, are still conscious of these vibrations. Thus, they can "feel" loud music, probably because it shakes the floor; and Helen's sense of feeling is so wonderfully acute, that she no doubt learns many things from these vibrations of the air which to us are imperceptible.

The following anecdote illustrates both her quickness of touch and her reasoning powers. The matron of the Perkins Institution for the Blind exhibited one day, to a number of friends, a glass lemon-squeezer of a new pattern. It had never been used, and no one present could guess for what purpose it was intended. Some one handed it to Helen, who spelled "lemonade" on her fingers, and asked for a drinking-glass. When the glass was brought, she placed the squeezer in proper position for use.

The little maid was closely questioned as to how she found out a secret that had baffled all the "seeing" people present. She tapped her forehead twice, and spelled, "I think." "I cannot forbear telling you one more anecdote about her, which seems to me a very pretty one. She is a very good mimic, and loves to imitate the motions and gestures of those about her, and she can do so very cleverly. On a certain Sunday she went to church with a lady named Mrs. Hopkins, having been cautioned beforehand by her teacher, that she must sit very quiet during the church service. It is very hard to sit perfectly still, however, when you can't hear one word of what the minister is saying, and little Helen presently began to talk to Mrs. Hopkins, and ask what was going on. Mrs. H. told her, and reminded her of Miss Sullivan's injunction about keeping quiet. She immediately obeyed, and turning her head in a listening attitude, she said, 'I listen.'—From "Helen Keller," by Florence Howe Hall, in St. Nicholas for September.

Arthur T. Halliday, son of Beecher's former assistant pastor, has become insane, his delusion being that he owns Long Branch and that it is to be the site of the world's fair of 1892.

Woman's Department.

JEAN INGELOW'S HOME.

A correspondent of the Washington Press gives this interesting account of the home of one of the most beloved of living English poets:

"But a few moments' ride from London is the Kensington home of Jean Ingelow, whose poetry is so familiar to American readers. The house is an old one of cream-colored stone, and one scarcely knows whether it has two or three stories. Liberal grounds surround the house, and even in winter shows a gardener's care. In summer the entire lawn is bordered and dotted with flowers, for the poet is a pronounced horticulturist. During the cold weather a spacious conservatory-attached to the house shelters the flowers, and in the hot-house of palms and buds she is often found by her friends reading and writing. Flowers bloom, too, in almost every room in the house, on the center tables, mantels, and in the bay windows. Jean Ingelow's home is that of a poet, with books on every hand and always in reach wherever you may chance to sit down. The poet is now in middle life, but her face shows not the slightest trace of years. Her manner is most friendly, her conversation most charming, and she has a most musical voice. She enjoys a remarkably correct knowledge of American literature, the titles of the latest American books being spoken by her with wonderful fluency. Her character is eminently practical without a touch of sentimentality. All her literary writing is done in the forenoon; her pen is never put to paper by gaslight. She composes slowly and verses are often kept by her for months at a time before they are allowed to go out for publication. She shuns society and the most severe part of the winter is spent in the south of France."

Oh, that every contributor of poetry to the newspaper press, would follow the example of Jean Ingelow. Thousands of editors would grow young again, and their families would bless the poets.

A correspondent of Washington Territory writes:

"I was pleased to read the extract from Mrs. Sara A. Underwood's letter in a late JOURNAL. The suffrage cause here, as elsewhere, has been captured and well nigh killed by the W. C. T. U. and the prohibition party. Oregon people have not much 'go' to them; the climate and the easily gotten gifts of nature here are against the necessity or incentive to exertion."

That noble woman, Mrs. Elizabeth Thompson, who, for years, while in the possession of a large fortune has lived more simply than most poor people, thus writes:

"I wish the women of the world would call on the men to give up this wild, ungovernable chase for more money, and that the women would govern themselves accordingly. Who is the happier for such extravagance in dress, furniture, useless decorations, grand equipages, etc.? Are they not, more or less, procured at the expense of moral and physical nature? Are not all great and good things simple? And might it not be well for more people to set the example of a simple and well ordered life, that the young might not be tempted into such extravagance as is now the bane of life?"

Wise words, and, timely, for us all. What greater boon could our metropolitan city receive than an impulse to that nobility of all fashions, "plain living and high thinking."—All Souls' Monthly.

Mrs. Oscar Wilde is one of the most popular women orators in England.

Mt. Union College, Ohio, has elected Miss Frances E. Willard a trustee.

Mme. Mutsu, wife of the Japanese Minister at Washington, is translating a Japanese novel into English.

Mrs. Daniel Griswold and Mrs. N. R. Thompson were recently elected on the Board of School Trustees at Jamestown, N. Y.

Miss Helen Bradley, of Boston, has given \$10,000 as a nucleus of a fund for the erection of a hospital building at Lawrence, Mass.

The statistics of Berlin show that in 4,700 marriages, or rather more than one-fourth the number contracted in that city in 1887, the woman was older than the man.

There are 62,000 women in America interested in the cultivation of fruit, and among them are some of the most successful orchardists in California. Last year one woman made \$1,600 by raspberry culture.

Rev. J. C. Walton, of Highmore, Dak., in a recent sermon upon the moral exigencies of a social, public character that now confront us, and upon the ways to meet them, named woman suffrage as one of these, and claimed its establishment.

With regard to the protest of some English women in the Nineteenth Century, G. W. Smalley, the London correspondent of the New York Tribune, says that all England was scourged to secure those sixty names and that the "protest" has already "fallen flat."

A West Seneca, New York, woman has for the last four years supported herself from the earnings of a seventeen-acre flower farm. Her income is at times as much as \$2,000 a year. She recommends floriculture as a business for women and the wild West as the best field to begin in.

Mrs. Emma J. Preble, of Gardiner, Me., upon the death of her husband, seven years ago, assumed the management of his business, that of marble and granite cutter, and her trade has steadily increased ever since. She now has in her employ eight men on marble and granite work. She employs no agents, but gives her personal attention to the business.

There is to be a new Maternity Hospital in Philadelphia. The ladies who have it in charge are said to be experienced hospital managers. They have made their own plans, and employ no architect. An appropriation of \$50,000 from the last Legislature for building purposes will be utilized. Their hospitals are entirely managed by the women of the association, although both men and women physicians are employed.

John Ruskin's health has become critical again, and his friends fear he will not be able to withstand the strain of his last relapse.

Maurice Sand, the son of George Sand, the novelist, died recently at the old family home in Nohant. He was the Maurice who figures so frequently in Mme. Sand's delightful books of travel and many of her essays written while she was still young and fond of wandering about with her boy for her only companion.

"The Ladies' Society of Love and Mercy."

To the Editor of the Religio-Philosophical Journal.

This is a small Spiritualistic society (Mrs. Tingley, president, and Mrs. Butler, secretary and treasurer) which supports a home for invalids at 12 Clark Avenue, West Bergen, Jersey City, N. J. It is mainly sustained by the very remarkable psychometric and test mediumship of Mrs. Tingley, who resides near the home at 16 Pollock Avenue. This lady is not a professional medium, but she possesses most remarkable mediumistic gifts, and her weekly sances, which have been so successful during the past twelve months are about to reopen in Adelphi Hall, New York City, on Wednesday in the second week of September, at 2:30 P. M.

The entrance charge is 25 cents and the ladies who are members of this organization, from Mrs. Tingley, the president, down, not only contribute of their personal means, but give their services gratuitously so that all that is gathered goes to the support of the home after paying the rent of the hall, and some small expenses for printing, etc. The sances are in their way unique, every one being conducted under test conditions. By the express direction of Mrs. Tingley, the committee having charge of the platform receive and place the handkerchiefs, etc., handed up from the audience, on the table before Mrs. Tingley enters the room, and it is particularly arranged that she should be kept in absolute ignorance of the owners of the articles surrendered for psychometric tests.

Each one is then taken by the medium and the psychometric reading is given before the owner's name is revealed, after which the owner stands up and testifies to the correctness of the reading or to its erroneous character as the case may be.

Mrs. Tingley seldom or never makes mistakes, and the accuracy with which she demonstrates her marvellous psychometric powers has astonished hundreds of strangers during the past year. Many converts to practical Spiritualism have been made, and the home has been supported, though its inmates, it is true, have been few.

One very remarkable case has demonstrated not only its charitable usefulness—that is to say charity in its highest and best sense—but also its practical character as an institution that so far as this particular case is concerned was conducted and overlooked by spirit intelligence; for the home is strictly unsectarian in character.

A lady of educational attainments of no mean order, and one whose professional accomplishments had sustained herself and her family in her days of health, was received into the home with her mother and a young son. She was afflicted with an internal disorder. Her only hope of recovery rested in a surgical operation. She was and is a Spiritualist. The most distinguished and skilful operating surgeon in New York City consented to perform the operation gratuitously, though it was of so delicate and difficult a nature, and involving so much responsibility and care that thousands of dollars have been paid to him for similar services. He, however, gave his opinion that were it not for the terrible suffering which the patient so continually experienced without any prospect of relief, the chances of her surviving the operation were so very few, and her exhausted condition so low that he would not attempt to operate without gravely warning her as to the probable result. In short she was informed that the chance of her surviving was hardly more than one in a hundred.

The day before it was determined that this brave and true woman should pass this terrible ordeal, she invited the sisters of this society to gather around her suffering couch where a spiritual service was held. Through the mediumship of Mrs. Tingley and others under control, it was then most positively declared that the patient would triumphantly pass through and survive the operation, and that many friends on the spirit side of life took a deep interest in its success. The only condition made was that no anesthetic narcotic should be administered to her for at least twelve hours before the operation. The public prediction made by Mrs. Tingley, guided on this occasion was exactly fulfilled, so that the patient is now gradually regaining her strength, and is again able to sit at her piano and charm her friends with the brilliancy of her execution as she interprets those classical compositions of which she is so thorough a master.

This is an example of the power of pure practical Spiritualism to sustain one who not merely believes but knows that all the children, especially the suffering children of our Father and Mother God, are placed under the charge of an angel ministry whose business it is to fulfill to them the highest desires of divine love.

C. P. MCCARTHY.

A STRANGE LEGEND.

How the Great Cathedral at Cologne was Planned by a Dominican.

Several years before the foundation stone of the famous Cathedral was laid, there lived a man who was far in advance of all his contemporaries in the cultivation of human knowledge. This was Albertus Magnus, of the Order of St. Dominic. At this period Conrad von Hochstaden occupied the archiepiscopal throne at Cologne, and had for some time been engrossed with the thought of erecting a vast and majestic cathedral. With this object in view he caused the friar to be summoned before him, and directed him to design a plan for the erection of a building which should eclipse in splendor all then existing structures.

Albertus cogitated day and night in his lonely cell over the grand idea which had been entrusted to him; he prayed fervently and continuously that God would assist him. But, notwithstanding all his meditation and prayer, a mist seemed to enshroud his imagination; no picture that he could reduce to shape would present itself. His heart was bowed down with anxiety as in the silent watches of the night he sat immersed in thought and reflection and yet the shadowy outline of a superb temple floated before his mind and seemed to fill his thoughts. When he was tired out with the strain of mental exertion, he would cast himself upon his knees and implore the Blessed Virgin to assist him in his task which he was unable to accomplish alone. In this way weeks passed.

On one occasion, when Albertus had been sitting by the side of his flickering lamp, deeply immersed in the construction of a design, after offering a fervent prayer for help, he became overpowered with sleep. It may have been midnight when he awoke. His cell was filled with a heavenly radiance, and the door leading to the hall of the monastery was standing open. Albertus rose in terror from his seat; it seemed as if a flash of lightning had passed before his eyes, and he became aware of four men dressed in white cassocks entering his cell, with crowns of burnished gold, glistening like fire, on their heads. The first was a grave old man, with a

long, flowing white beard covering his breast, in his hand he held a pair of compasses; the second somewhat younger in appearance, carried a mason's square; the third, a powerful man, whose chin was covered with a dark curly beard, held a rule, and the fourth, a handsome youth with auburn locks, brought a level. They walked in with grave and solemn tread, and behind them, in her celestial beauty, came Our Lady, carrying in her right hand a lily stalk with brightly gleaming flowers. She made a sign to her companions, whereupon they proceeded to sketch, with practical hands, a design in lines of fire upon the bare walls of the cell. The pillars rose on high, the arches curved to meet them, and two majestic towers soared into the blue vault of heaven. Albertus stood lost in contemplation and admiration of the glorious picture thus presented to his gaze.

As suddenly as it had appeared, the heavenly vision again vanished, and Albertus found himself alone; but the plan of the splendid edifice, which had been drawn by the four celestial architects, under the direction of the Virgin Mother, was traced upon his memory in ineffaceable lines. Very soon after this he presented a plan of the Cathedral of Cologne to Archbishop Conrad. The most high flown aspirations of the prelate had been surpassed beyond measure. The foundations of the building were soon afterward laid, and future generations carried on the erection, and completed as we now see it, a wonder of the whole world.—The New York Catholic News.

A "Noble, Philosophic and Instructive Work."

Mrs. Emma Hardinge Britten in the last issue received of her *Two Worlds* makes brief editorial reference to "The Light of Egypt." Such high praise from so critical and able an authority must prove gratifying and encouraging to the author. Incidentally, her scoring of the Path man will be appreciated by many. Here is what she says:

We deeply regret that other matters of pressing moment have, of late, occupied our columns to the exclusion of those notices of books, pamphlets, and tracts, which we have received in great numbers, and which we hope yet to call attention to. This apology relates especially to the noble, philosophic, and instructive work published by George Redway of London, entitled "The Light of Egypt." We had hoped to have found space to give abundant quotations from this admirable treatise, one which supplies not only fine suggestive views of planetary cosmogony, but also furnishes a good corrective, founded on the basis of science, fact, and reason, to the groundless assertions of theosophy, some of which appear in quotation in this number's Leader. Ere we close this merely preliminary notice that we have been favored with a copy of "The Light of Egypt," we would call its author's attention to the fact that a certain American editor of a Theosophical Magazine, entitled *The Path*, after venting on this fine work all the abuse, scorn, and display of ignorance and insolence that his malice could dictate, ends by adding that this book is "by Mrs. Emma Hardinge Britten." We trust it needs no open disclaimer on our part to assure the gifted author of "The Light of Egypt" that this rude and uncalled-for piece of mendacity could only have been designed by the writer to add injury to insult, and compel the editor of this journal to express her regrets that she has not the smallest claim to stand in a position implying ability far beyond her capacity to attain to. It is hoped that this public disclaimer will be sufficient to atone for the intended injury to the esteemed author of "The Light of Egypt," and explain to him the animus with which his comments on the fantastic theories of the day are received by a prominent theosophical journalist.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

SPIRITUALISM FOR THE YOUNG; by Alfred Kitson, of Bentley, Yorks, England. Kelghley, England: S. Billows, High street.

This is the title of a very timely and useful addition to our juvenile literature, by an earnest worker and one fully competent to interest and instruct the rising generation in rudimentary Spiritualism. Mr. Kitson has done much in England for the cause, and his name on this side of the Atlantic is quite well known to the readers of our spiritual newspapers, especially as one long associated with Lyceum work in England, and in connection with educational matters generally; hence this little brochure should, and probably will, command more than mere passing attention; certainly we need and should encourage more of this kind of literature. The author dedicates his latest offering to the C. P. L.,—highly compliments the founder of our children's Lyceums (A. J. Davis) and acknowledges his indebtedness to Mrs. E. H. Britten and Mrs. M. T. Shelhamer Longley, from whom he frequently quotes.

The work consists of thirteen chapters, which are subdivided into easy lessons, commencing with chapter 1, A Talk about Spiritualism; 2, Spiritualism not New; 3, Man Has Two Bodies; 4, Spiritual Gifts; 5, Biblical Spiritualism; 6, The Origin of the C. P. L.; 7, The Children of the Summer-land; 8, The Teachings of Spiritualism; 9, Worship, Prayer and Praise; 10, Self-Esteem; 11, The Origin of Sin; 12, The Workers Win; 13, Virtues; 14, Vices;—of which subjects are treated in a very clear and simple style, and within the comprehension of every scholar in the Lyceum, barring the youngest groups ("Fountain," "Stream" and "River").

The difficulties that beset one in writing books of instruction for the children of Spiritualists have been fairly overcome by Mr. Kitson. While it is easy to condemn the creeds and dogmas of the churches, it is difficult to avoid dogmatism when it comes to teaching Spiritualism, for it is so little we actually know, that if one steps out ever so little beyond its borders, we are liable to drop into the errors we are seeking to correct.

The author dwells more than necessary, we think, on the history and creeds of the churches, its ministers, and the Bible generally. These subjects are always "bones of contention" to the adults and uninteresting to the children when introduced into the Lyceum, and we think should be postponed until the scholars attain years of riper judgment, and can themselves grapple with them understandingly (if that time ever comes).

The early history of Spiritualism is quite entertaining, and is essential for our children to know. The "Physical and Spiritual Bodies" in chapter 3, and "Spiritual Gifts" in chapter 4, are difficult matters to treat, but they are explained in such a simple manner that every child over seven years should be able to grasp their meaning. The suggestions throughout the book of a personal God, is apt to be a little misleading, but is better probably than the irreverence of a total omission of the Great First Cause, a subject on which there is such a diversity of opinion, because of it we know absolutely nothing.

The good morals with which the book abounds is a panacea for all that the hypocritical might regard as questionable in it. Without saying so in exact words, the author shows that the ethics of Spiritualism is unsurpassed by any other system of religion, ancient or modern.

The concluding chapter on the virtues and vices cannot be inserted too deeply into the minds of our children, for talk and preach as we may about the beauties of the beyond and the joys of Spirit-life, we must while on earth practice the virtues and avoid the vices if we expect to share them, and enjoy the Summer-land he so beautifully describes.

The *addendum*, as it might be called to the valuable little book, is apparently the Lyceum system and sets forth in a forcible way the why and the wherefore of the C. P. L., and the desirability of Spiritualists helping on the Lyceum work, and is especially directed to teachers in it. As Mr. Kitson seemed to know of the apostasy of "the Rev. Dr. J. M. Peebles," it would have showed a little more discrimination on his part to have quoted from some other author as to early religious impressions; that, however, is a small matter.

Magazines for September Not Before Mentioned.

The North American Review. (New York.) In the present issue three timely topics are discussed by men of authority. The first, Dr. Brown-Sequard's Elixir of Life, by Dr. Wm. A. Hammond; is followed by The Value of International Exhibitions, by Senator Hawley, and Capital Punishment by Electricity, by Elbridge Gerry. Can the Mosquito be exterminated? is a pertinent question asked by Dr. Henry C. McKoon. The fourth chapter of An English View of the Civil War, will be read with interest. Canon Farrar writes strongly in setting forth why he is an Episcopalian. The Transformation of Paris contrasts the Paris of 1789 with the gay city of to-day.

The Popular Science Monthly. (New York.) The Popular Science Monthly does well to give space to the following articles, dealing with economic subjects: The Ethical View of Protection; Recent Economic Changes, and Origin of the Rights of Property. Olive Thorne Miller gives an account of the comical ways of a Lemur. A copiously illustrated description of Animal Life in the Gulf Stream follows, and The Surface Tension of Liquids explains the behavior of liquids under certain conditions. A paper from Prof. Buxley, on the Value of Witness to the Miraculous, is in his best style.

The English Illustrated Magazine. (New York.) The usual good reading is found in the September issue of this month. The story by W. C. Green will be read by many admirers of the Iliad. Glan Conway by Grant Allen is a realistic sketch. The serials still continue to reveal startling plots.

Buchanan's Journal of Man. (Boston.) A strong table of contents is presented this month as the following shows: Wallace on Evolution; The Power of Hypnotism; Carlyle's Skepticism, etc.

Also:
The Esoteric, Boston.
Phrenological Journal, New York.
Christian Metaphysical, Chicago.
Unitarian Review, Boston.

The publishers of the St. Nicholas announce that that popular children's magazine is to be enlarged, beginning with the new volume, which opens with November, 1899, and that a new and clearer type will be adopted. Four important serial stories by four well-known American authors will be given during the coming year.

During the coming volume the Century is to have an illustrated series of articles on the French Salons of the seventeenth and eighteenth centuries, including pen portraits of many of the leaders and a detailed account of the organization and composition of several historical salons. A great number of interesting portraits will be given with the series.

Many industries have been established in the South, particularly at the rapidly growing city of Florence, Ala., the Chicago & Eastern Illinois Railroad (Evansville Route) has decided to run five personally conducted excursions as follows: August 6th and 20th, September 10th and 24th, and October 8th. All the railroads in the North-west have agreed to sell for those dates excursion tickets to points in Tennessee, Alabama, Mississippi and Louisiana, at one lowest first-class fare for the round trip. Tickets will be good returning 30 days.

Persons desiring to join these excursions can obtain full particulars by writing to J. B. Morrell, Travel Agent, C. & E. I. R. B. 501 First National Bank Building, Chicago, or to William Hill, General Passenger Agent, Chicago.

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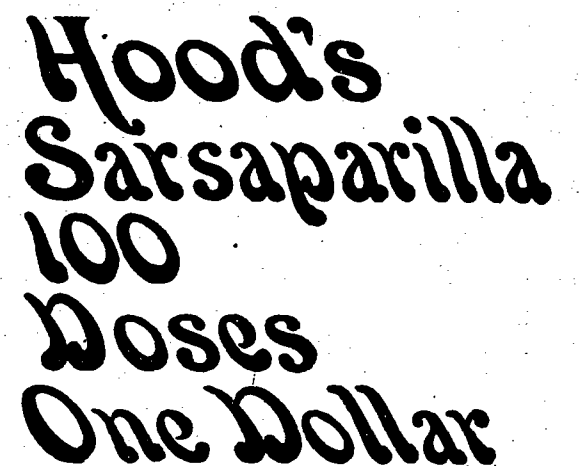
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| To clean tombstones. | To renew oil-cloth. | To renovate paint. | To brighten metals. |
| To polish knives. | To scrub floors. | To wash out sinks. | To scour bath-tubs. |
| To whiten marble. | To clean dishes. | To scour kettles. | To remove rust. |
- EVERYBODY USES IT. EVERY ONE FINDS A NEW USE.**
- | | | |
|---------------------------------------|---------------------------------------|--|
| Dentists to clean false teeth. | Engineers to clean parts of machines. | Housemaids to scrub the marble floors. |
| Surgeons to polish their instruments. | Ministers to renovate old chapels. | Chemists to remove some stains. |
| Confectioners to scour their pans. | Sextons to clean the tombstones. | Carvers to sharpen their knives. |
| Mechanics to brighten their tools. | Hostlers on brasses and white horses. | Shrewd ones to scour old straw hats. |
| Painters to clean off surfaces. | Soldiers to brighten their arms. | Ardents to clean their palette. |
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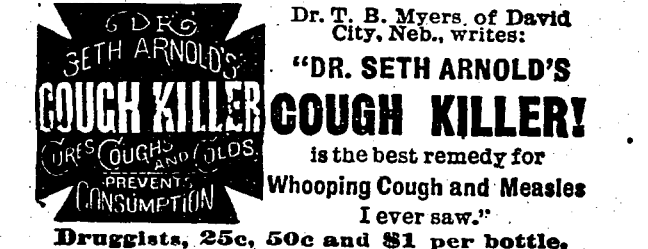
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This work contains essays on the following subjects: "Old and New Calvinism," "The Conscience," "Writings from a Scientific Standpoint," "Regeneration," "Divine Sovereignty and Free Agency," "The Atonement," "The Future of Inconvertible Man," and "The Christ of Nazareth—Who Was He?"

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Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guarantee of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

FOR FIFTY CENTS this paper will be sent to any address in the United States or Canada TWELVE WEEKS, ON TRIAL.

CHICAGO, ILL., Saturday, September 21, 1889.

Treatment for the Obsessed.

Harry Munzer, of this city, as our readers know, went before the proper tribunal and plead that he be sent to an insane asylum. He said he was perfectly sane but at times was controlled to do violence, knowing while in the act what he was doing and striving against the influence, but unsuccessfully. He felt himself dangerous and desired to be put where he could do no harm. His seemed a clear case of some external malicious influence exerted by an invisible person. Among the many letters referring to this case we are in receipt of one from a leading citizen of a neighboring state, a man of superior intelligence, large wealth honestly acquired by his own ability and industry, and withal a man noted for his well-balanced mind and great good sense. His letter is marked "personal," but it should be given to the public, and therefore changing only the name of the Indian spirit we publish as written:

You refer again in to-day's JOURNAL to the case of Harry Munzer. When I read, in a former number, the account taken from another paper, I was tempted to write you giving a case and its cure, which came under my own observation some years ago, in order that you might, if circumstances permit, and you deem it worth while, cause the same means to be resorted to in the case of this young man.

In the first place I must explain that for many years we have employed a so-called clairvoyant physician, with whose control we frequently discuss many matters aside from physic. Well, we had a neighbor, a widow who had a fourteen-year-old son who was a sensitive. He was controlled by a person who styled himself Black Bird, an ignorant, morose savage. The lad, under influence, would leave his mother's house at night and wander off into out of the way places, dangerous ones, too, very much to the annoyance of his mother and alarm of the friends of the family. I don't need to take your time to relate more of the story.

My wife conceived the idea of consulting with our doctor about it, and at the first opportunity she laid the case before him, and inquired if, from his side, an influence could not be brought to bear to prevent Black Bird from controlling the boy. He replied that he thought it could be done, and explained how, and promised to give the matter immediate attention. No one was present but myself and wife, so there was nobody "to give us away," and we, of course, kept our own secret, but took occasion to learn exactly how the young sensitive conducted after that time. The result was all and more than we had expected. Black Bird never obsessed the boy again.

Many of our old subscribers will recall a case related in these columns by our lamented friend and contributor, S. B. Nichols. His first wife was a medium; and many years ago, in Vermont there came to his house one night a poor woman having in charge a daughter who was strangely obsessed. The woman lived at a distant point and had never heard of Mr. or Mrs. Nichols, but was sent to them, if we rightly remember, by a spirit message. She told the sad story of her child's affliction. The girl would be taken possession of and made to utter the most horrible oaths, and language too dreadful for repetition. She would also while in these states be wholly unmanageable. Mr. Nichols was an experienced and most enthusiastic Spiritualist even in that early day. He at once took hold of the case with his characteristic energy. Mrs. Nichols was called in and the obsessing spirit invited to an interview. He promptly came and a dramatic scene ensued. A long struggle was the result. Mr. Nichols found out his story, treated him kindly, reasoned with him, pointed out and made him realize the great injury to the innocent child, and finally wrung from him a promise to abandon his victim on condition that Mr.

Nichols would let him come to him through Mrs. Nichols for instruction and encouragement. The compact was made; and the mother went home rejoicing at the delivery of her darling from a state worse than death. The unruly spirit kept his promise and never again annoyed the child; and in time gave evidence of spiritual growth and "change of heart." This is in substance as we recall Bro. Nichols's graphic and unquestionably trustworthy account.

When alienists come to comprehend the existence of a Spirit-world and the influence its inhabitants may naturally exercise on mortals, when they admit this and act accordingly then will there be a vast step forward in the treatment of patients in abnormal mental states. Experts will learn to differentiate the symptoms of a diseased brain from those produced by external invisible intelligences.

We are well aware of a difference of opinion among Spiritualists as to the reality of obsession; and it should be confessed that we came, ourselves, very slowly and cautiously to the affirmative side of the question. But it now seems clear enough to us on purely scientific grounds that if there is a Spirit-world, and if its denizens can impinge upon the sphere of mortals, influence them and manifest in innumerable ways, then is obsession not only possible, but even probable under some conditions. Well attested cases seem to prove this beyond reasonable doubt.

ROWLEY AND HIS BOX ONCE MORE.

We had hoped no necessity would arise for further reference to W. S. Rowley in these columns; but his reluctance to forego fat pickings, and the indiscretion of his zealous advocates oblige another exposition at our hands. For the benefit of hundreds of new readers we will give a brief résumé. W. S. Rowley, a tradesman's employe by occupation and a Methodist in religion, claimed that in his presence and with the aid of a specially constructed apparatus, intelligent telegraphic messages were spelled out by the Morse alphabet, independent of any physical effort or manipulation on his part. He named the manifestation "Rowley's Occult Telegraph," and declared the telegraphic "sounder" was worked by "unseen forces." From time to time we heard great stories about his achievements; and in December, 1887, we went to Cleveland and spent some days investigating the matter. The result of that investigation was such as to cause us to believe his claim true. We so stated in the JOURNAL, at the same time making known that we were neither a telegrapher nor an electrician. While in Cleveland we met Prof. H. D. G. of whom we had never before heard. We found he had been at one time a professor in an orthodox college—not of the first class—and had lately been converted to Spiritualism and was then experimenting with Rowley; having already some hundreds of pages of manuscript detailing his observations. Prof. G. assured us he was an electrician. As he was at the head of a school for telegraphy and short hand, and as he was well spoken of by those of whom we inquired, we were led to believe him competent to make a scientific investigation and report. He was engaged to prepare for the JOURNAL a series of half a dozen articles giving the history of Rowley's striking phenomenon. The business details of that engagement will be given further along. Prof. G. began his work. We soon discovered he was a voluminous writer with a marked poetic, religious, metaphysical, and imaginative trend; exhibiting few of the characteristics distinguishing a scientific mind.

As Prof. G.'s articles grew in length and number and dreariness we became uneasy; not that we for a moment doubted the genuineness of the claim of independent telegraphy, but the purported communications from the alleged spirit "Dr. Wells" were in many cases so inane, so devoid of all evidence of, not only technical knowledge, but ordinary ability in dealing with the topics treated, and so completely in harmony with Rowley's personality that we began to surmise the mystery was more "occult" than we had counted on. However the series finally came to an end; and we continued to believe in, and defend Rowley's claim against all public and private criticism. Gradually there grew up an array of facts which weakened our faith in Rowley's claim. We had already become convinced that while Prof. G. was an amiable, kindhearted man, with a marked religious nature and competent as a pedagogue, he was not qualified to deal with problems on the physical side of psychic science; and, therefore, his report needed corroboration on the only point of interest in it, to wit: that Rowley was a medium for "Independent Spirit Telegraphy." In April last, we made arrangements for a crucial and really scientific test of Rowley's claims. The result was a sad blow to our hopes. We not only failed in corroborating our previously published assertions, but secured evidence proving conclusively that Rowley was cheating. Painful and humiliating as it was we promptly did our duty by publicly acknowledging our mistake, withdrawing our endorsement and publishing the facts of the investigation and exposure. As was to be expected, the downfall came like a thunder clap out of a clear sky to thousands; but the evidence was so overwhelmingly conclusive that but few could resist it. That Rowley should fume and bluff and falsify, and deal in cant was to be expected; but he failed to hold his ground and declined to fortify his claim for independent telegraphy by joining in further scientifically conducted experiments, as he was urged to do. He peremptorily and insultingly refused Mr. Hudson Tuttle's proposition for a series of test experiments. To

break the scandal of this refusal he declared arrangements were already made for him to exhibit before "the professors of all the eastern colleges" during the coming summer—now past. In a circular dated May 22nd, 1889, Rowley further declared: "I have arranged to go before a convention of the most learned scientists and electricians that this country affords." In the same circular, which was scattered broadcast through the country, Rowley further says:

Upon leaving the city Mr. Bundy made arrangements with Prof. "H. D. G." an eminent scientist here, to go through a series of experiments with me and report the same to his (Bundy's) paper, assuring the Professor that he would be liberally remunerated for his time and trouble. Professor G. fulfilled his contract to the letter and when he modestly suggested to Bundy that he make his proper good by indignantly declared that he was under no obligation—even though he acknowledged in my office in the presence of credible witnesses that the article written by the Professor had increased the circulation of his paper fully fifty per cent. The public became very much interested in the experiment, and a great crowd gathered to witness the same. G. refused to give until Bundy had made his word good, concerning what had already been given. To protect the Professor I refused to submit to being investigated and experimented with by any one in Bundy's interest and to deter him from having the same published in his paper. Finding himself balked in that direction he conceived of another scheme. He came to Cleveland and assisted by a few telegraph operators produced a trick box and announced to the public that these operators could with this box produce telegraphy similar to mine by trickery, when the facts of the case are that the operators are producing the sounds as by the manner of producing the sounds are as dissimilar as could be conceived of, theirs being simply a trick. Bundy took this way hoping to terrorize me into a series of investigations whereby, he might obtain material to fill up his paper for the next three or four months, without any mental or financial effort on his part.

Rowley, through his wife, also asserted in the columns of the Cleveland Leader in substance that we had agreed to pay Prof. G. and failed to keep the promise. The summer wore away, but Rowley neither appeared before the "professors of all the eastern colleges," nor "before a convention of the most learned scientists and electricians this country affords." He seems to have exerted his energies in securing cheap newspaper buncombe from the organs of vendors of pseudo-psychic wares, such as the one edited by the Keeler brothers, and another run by Jas. A. Bliss, together with similar matter in provincial papers. He also evidently regarded Cassadaga Camp as his chief hope; there he apparently anticipated to be able to so manipulate the wires—not telegraphic wires—as to secure the official endorsement of the organization. Rothermel and Keeler once secured the unofficial endorsement of that camp, and why shouldn't he be able to do even better, especially as the Keelers and other tricksters were heartily with him in his attempt to recoup his reputation as against the JOURNAL's exposure? He bided his time and waited until the camp meeting was at the zenith of its season, and then appeared ready for the grand coup d'état. He was to be vindicated by giving an exhibition of his powers before a large and promiscuous audience.

The exhibition took place under Rowley's own conditions in so far as the vital point of the experiment was concerned, and of course he got telegraphic messages—that was what he was there for. He got messages for Hon. A. B. Richmond and another person, but in both instances messages from the same spirits had been at some previous time given through Rothermel and Keeler. The "experts" present did not examine Rowley's box we are credibly informed until after the séance. This vitiated the value of the experiment as a scientific test, even had all other conditions been proper—which was not the case. In the discussion which followed Mr. Richmond grew enthusiastic. An eye witness reports: "J. Clegg Wright stopped him, causing him to admit that his (R's) own argument would not be accepted by him coming from a witness in court." All know who have any experience with a crowd how easily it can behippodromed into endorsing anything, and in this instance we are informed by various witnesses that but for the strong common sense and courage of J. Clegg Wright and Walter Howell—both mediums and lecturers—Rowley might have succeeded in accomplishing his purpose of securing a public and formal endorsement. It is a little singular, and not at all to the credit of an American Spiritualist camp that but for three Englishmen, mediums and lecturers—J. J. Morse being the third—Rowley would undoubtedly have bagged the camp.

Failing in his main purpose the next best thing Rowley could do was to give to the public the following document, which we clip from the Golden Gate:

We, the undersigned, a committee selected to examine the claims of W. S. Rowley of Cleveland, Ohio, to independent telegraphy, i. e., that intelligent messages are received by means of an ordinary telegraphic instrument using Morse alphabet, with key enclosed in a box under conditions that preclude the possibility of the circuit being opened and closed by mortal hands, beg leave to report that we met in a room of the Grand Hotel of this place, Mr. W. S. Rowley with his instrument, who subjected it to many and all conditions that we asked of it, and intelligent messages were received under test conditions that would utterly preclude a possibility of Mr. Rowley's being the transmitter of the same, and that without going into all the details of the said experiments, we have been driven to the inevitable conclusion that independent telegraphy is fully established, and that intelligent messages are received by and through this instrument, in a way and manner wholly unknown to science.

Signed: A. B. Gaston, President of Association; E. E. Vail, J. H. Omer, H. D. Barrett, Chairman of Association; E. W. Bond, J. M. Babcock, A. B. Richmond, M. E. Thomas.

Lilly Dale, N. Y., Aug. 17, 1889.

It is in order to enquire: Who selected this committee; was it done by order of the camp management? What were the special qualifications of its members? We cannot answer the first, but can give a close guess. The second we are able to throw some light upon.

Rowley's circular for the fall trade, just issued, contains the above certificate, the first name appended thereto reads: "A. B. Gaston, Telegraph Operator, Meadville, Pa." This line is misleading, and—purposely so. Years

ago Mr. Gaston was agent at a small station on the N. Y. P. & O. Railway. He was obliged to learn just enough telegraphy to perform the meager duties there at that time. He has not been in the telegraphic service for many years and has probably not touched a telegraphic key since he left the business. But even if he were now an operator his only technical qualification for the investigation would be his ability to read the Morse alphabet. In such an investigation operators do not count for more. We are assured by one of the finest practical electricians known to us that "not one telegraph operator in a hundred can connect up an instrument or knows the principles of the machinery before him. He simply knows how to send and receive messages." The only other name among the signers requiring special attention is that of our esteemed correspondent, Hon. A. B. Richmond. Opposite his name in Rowley's circular may be read: "Prominent Lawyer, Author and Electrician." We are glad to agree with the statement that he is a "prominent lawyer" and we know him to be a pleasant and versatile writer, but as neither of these vocations fit a man for scientific experiments with electricity we pass them. Rowley advertises Mr. Richmond as an electrician. This announcement in connection with the report of an experiment in telegraphy is meant to imply a great deal—no less than his competency, as an electrician, to make accurate observations of and conduct scientific experiments in electrical telegraphy. Mr. R. probably has a very good general knowledge of the crude principles of electricity, as have hundreds of educated men. He is not a practical electrician, knows nothing of detail, and is not a telegraphic operator; and is therefore not an electrician within the meaning of that word as used in connection with telegraphy. Of the other members of the committee it is hardly necessary to speak, as it is not claimed they have any technical or special qualifications for carrying on such an experiment. Mr. Bond we have known for some years, and esteem him highly as an upright man and zealous advocate of Spiritualism in its higher aspects. But we ask: Why need to have gone through the form of a séance in order to give such a certificate? At least Messrs. Richmond and Bond were prepared to speak equally as strong before as after, and presumably some others of the "committee selected" were of the same mind.

Mr. Richmond, and probably others of the "committee selected," knew in advance of Rowley's intention to visit Cassadaga, and of the opportunity it would afford for a series of experiments. They also knew of the experiments of Mr. O. A. Gurley, chief operator of the W. U. Tel. Co., at Cleveland, through whose able co-operation we were successful in exposing Rowley, and of our exposition of the whole matter in the JOURNAL. They knew, or ought to have known, that in order to render the report of the anticipated trial of the slightest value either to Spiritualism or the public, it was important that Mr. Richmond and others should acquaint themselves by personal observation with the possibilities of Rowley's instrument as exhibited by Mr. Gurley, and that working telegraphers and practical telegraphic electricians should be selected to make up a part of the committee. Furthermore they knew, or ought to have known, that no town-meeting, public caucus affair like the one which Rowley gave from the rostrum was entitled to any respect or weight as a scientific trial, and would be of no value even if pronounced successful, except to Rowley. They neither took the trouble to obtain information from Mr. Gurley or to secure competent assistants. Why? If Messrs. Richmond and Bond had such unlimited confidence in Rowley's claim of independent telegraphy, why did they shrink from taking such measures as they knew would settle the whole question forever? The gentlemen of that committee, whom we freely grant to be honorable and high-minded, have put themselves in a very unenviable position before the public; especially is this true as to Mr. Gaston, president of the camp meeting, and Mr. Richmond; particularly the latter, who has now put himself where it is all but impossible to retreat, and from whence retreat if at all must be immeasurably more disastrous and humiliating.

In this connection it occurs to us that it were well to give our readers a letter written to Mr. Richmond on the 10th inst. and before we had seen or heard of the certificate of the committee at Cassadaga, published above. This letter was dictated in the midst of constant interruptions, with no thought of publication, and the stenographer has not perfectly reported us, but we give it as sent, suppressing only matter not germane to the present topic:

OFFICE OF RELIGIO-PHILOSOPHICAL JOURNAL, Chicago, Sept. 10, 1889.

HON. A. B. RICHMOND, Meadville, Pa.

Dear Brother:—Yours of 8th before me. I thank you most heartily for advocating and explaining the position of the RELIGIO-PHILOSOPHICAL JOURNAL on the platform at Lilly Dale. Neither the JOURNAL nor I need any defense. All that is necessary is a clear exposition of the attitude and actions of both; and this I think you understand.

I confess to great astonishment at the manner in which the alleged test experiments were conducted with Rowley at Cassadaga. Surely you do not expect that any man in the world of scientific attainments will be favorably impressed with the methods or satisfied with your verdict. The details of the experiments have been reported to me by a number of trained observers in the Spiritualist field. They all agree in essential particulars; and from the evidence I am free to say that I see no additional proof as to Rowley's claim. I know the man to be a liar; and you know as well as I that a man who will lie will do anything in any way.

It seems to me that before you entered on experiments you certainly should have learn-

ed, by actual observation, from Gurley the possibilities of the instrument. Instead of only one experiment there should have been three or more, all conducted privately with the other witnesses, than a selected committee of competent persons, allowing Rowley, of course, to be represented by friends of good character, pledged to fair treatment of both sides.

You will recollect that soon after my exposure of Rowley's trick, knowing that the Keelers, Stansbury and Rowley had designs on the summer camps, I offered \$1,000 for an intelligent message of ten words obtained by independent telegraphy under proper conditions, by either of these people. None of them dared accept the offer or make the trial. However much you and I may differ as to the fact of Rowley's mediumship, I presume there is no difference of opinion as to his desire to get money; and this venal spirit actuates the others claiming spirit telegraphy. Why did neither of these people push me to the issue? Why did all remain silent? I know what the stereotyped spiritualistic answer is; but that is not the sort of answer a man of your sense will make. I know it is unpleasant to the last degree to have to acknowledge one's self fooled; but I prefer to do that rather than persist in maintaining a mistake; and I presume you would. Fardon me, but I fear your long training in the law, has, unconsciously to yourself, developed your ability as an advocate at the expense of your natural scientific acumen; and that you do not pursue the same patient, careful methods in your scientific proofs that you do in advocating or prosecuting a case of your clients. I have come to have a very high regard for you personally and I beg that on your own account, and especially in the interest of scientific Spiritualism, you will not publish anything affirming that Rowley has demonstrated himself to be a medium for independent spirit telegraphy until you have made a series of experiments entitled to the consideration of scientists, which, unless I am incorrectly informed, you have not thus far done.

It seems to me you should go to Cleveland and there with Hudson Tuttle and Mr. Gurley, or if Rowley objects to Gurley, then some competent telegrapher and electrician who will be satisfactory to myself and Mr. Gurley be substituted, and a series of consecutive experiments be made, to be continued until a majority of the committee are satisfied one way or the other.—Rowley to have a representative present, not as a lawyer, but as a fair-minded man desiring justice to all parties and satisfactory to yourself and Mr. Tuttle. If you will do this, I will publish the report of the committee and its conclusions with the greatest pleasure; and if you wish, I will agree to pay Mr. Rowley for the time he spends in making experiments with you.

That Rowley went to Cassadaga with the expectation of getting a boom and of obtaining the endorsement of the camp is beyond all question. That he failed in this you know. Your prestige with Spiritualists as an accurate observer and trustworthy authority on physical manifestations is at stake in this matter and needs to be fortified, I can assure you. When different observers as keen as you are and who have been on the inside of Spiritualism for from a dozen to twenty years, some of them possessing marked psychometric and psychological powers themselves, added to long training in these experiments, differ so widely from you as to Rowley at Cassadaga, it puts you to the necessity of demonstrating the declaration you make, to wit, "The telegraph key does work without any assistance from Rowley." I dislike very much to write all this to you, for at the best I cannot make myself clearly understood on paper. I am sure that an hour's conversation with you would result in a complete understanding, and with no irritation on your part, and I hope there will be none now.

You say you are not yet fully satisfied that these phenomena are the work of "decarate spirits." On this point I cannot well undertake to expand in a letter. I cannot see any *a priori* reason why independent spirit telegraphy should not be as easy of accomplishment as raps or table-tipping.

With kind regards, I remain, as ever, Fraternally yours,

That Rowley is a willful and malicious, as well as a persistent and silly, falsifier we assert. We offer some examples and proofs, and shall be glad if he will oblige us to substantiate our assertions in court. A man who persistently falsifies will not hesitate to deceive in other ways. Rowley's assertion that he was to exhibit his powers before the professors of Eastern colleges was false and had no foundation. He had already declined to meet Prof. James of Harvard College and other professors and members of the American Society for Psychical Research. In this instance Dr. Whitney, then his partner, in a letter to us testifies thus:

"Rowley begged off on the plea of the loss to him financially such an investigation would incur. A reply came back offering to pay his expenses and also to remunerate him for his time. But he sneaked out by referring them to Prof. G's and your own experiments which he said were complete enough to satisfy any reasonable man."

Dr. Wm. James, Professor of Philosophy at Harvard, unintentionally corroborates Dr. Whitney's statement as to the main fact. In a letter to us dated June 2nd, 1889, and on other matters, Prof. James incidentally remarks: "Poor Rowley. His refusal to be 'investigated' by us saved us something. I am glad it was through you he was exposed after all." Rowley's later assertion as to the convention of most learned scientists and electricians was in the same line of fiction.

In the Cleveland Leader over his wife's name, and later in other papers and in his circulars Rowley has persistently declared, in effect, that we hired Prof. G. to write up "From Here to Heaven by Telegraph" and then refused to pay him. The facts are these: We told Rowley and Whitney we would like to publish an account but as it would not benefit the JOURNAL a dollar we could not afford to pay Prof. G. But that if they would agree to see him paid we would publish, and they would get the benefit. It was agreed between Rowley and Whitney on the one side and Prof. G. on the other that he should have \$100 for the work. R. & W. thought they could induce wealthy Cleveland Spiritualists to subscribe the amount. We will now prove Rowley a liar out of his own mouth and also by his former partner

who was a party with him in the obligation to Prof. G.

In a letter to us from Rowley, dated December 16th, 1887, he writes: "We have not been very successful in raising much money yet for Prof. G.—and may have to pay the most of it ourselves." Again, in another letter dated four days later in response to our suggestion that they must ease Prof. G.'s mind as to his pay, Rowley writes: "Prof. G. was in, and we will see to his remuneration at once." On December 22nd, 1887, Rowley writes:

"It is a Shame that \$100 cannot be raised in Cleveland for so worthy a cause and such fine articles as Prof. G.—will undoubtedly prepare for publication, but it is even so. Mr. W.—only subscribed \$10, and Mr. H.—\$5. Mr. Hubby will pay \$10, a mere bagatelle for any of them. Whitney subscribed \$10, myself \$10, and we will probably have to pay more before it is all raised."

These letters have been shown to one of the parties named therein and also to other Cleveland people, and are open for inspection at the JOURNAL office. Dr. Whitney promptly published a card in the *Leader* after Mrs. Rowley's statement, in which he said: "...Colonel Bundy not only did not agree to pay 'H. D. U.', but distinctly told us he would not arrange on that basis, and we never for a moment thought him bound, either morally or legally to do so. Colonel Bundy did all and even more than he promised." In reply to our inquiry, Dr. Whitney under date June 7th, 1889, writes: "We paid Gould in full, \$100 for writing these articles, and I still hold the receipts for the whole amount. About \$30 of it I begged from a few who were interested, and Rowley and I paid the balance. I am ashamed now that we did not pay it all, for it proved to be an excellent advertisement for us.... You did all that you agreed to for us and more too." Rowley says in one of his circulars and has repeated the same in substance in newspapers: "He (Bundy) acknowledged in my office in the presence of creditable (sic) witnesses that the article written by the Professor had increased his circulation of his paper fully fifty per cent." From the day we closed our experiments in Dec., 1887, up to April 13th, 1889, when we visited Rowley and got his consent for further experiments, resulting a few weeks later in his exposure, we were never in Cleveland. Prof. G.'s articles did not result in obliging us to increase our paper order a single quire. We never made any such statements as Rowley puts in our mouth at any time or place. There are very many more cases in which we can convict Rowley of downright falsehood, but these will suffice.

In conclusion we will say that this whole theme is distasteful and very painful to us. We are especially pained to be obliged to antagonize some of the persons who stand by Rowley; and were we alone to suffer, and were our own interests the only ones at stake we should have remained silent and borne all. But the good name of Spiritualism is involved and the dignity of psychic science has been insulted. A new foray upon bleeding hearts and crushed souls has been essayed by Rowley. He is being unwittingly helped to pluck the confiding; and aided so far as lies in their power to re-establish himself in the good graces and confidence of the public by Mr. Richmond and his associates. Under these circumstances we can do no less than shoulder the cross again, no less than to meet the issue squarely, calmly and unflinchingly. Whether our course is wise, whether it meets the approval of the Spiritualist public, time alone will tell; but when we see our duty clear, as we do in this case, no power other than the Angel of Death can prevent our doing it.

Electricity as a Therapeutic Agent.

When Franklin coaxed the lightning down his kite string he little dreamed of the multifarious uses to which electricity would be put before the close of the nineteenth century. The best trained imagination in its highest flight would hardly have compassed what has now become almost commonplace. In bringing the people of the globe into closer and more friendly relations, preventing wars, facilitating business, accelerating works of philanthropy and charity, and in mechanics, it has wrought wonders beside which those of the fabled gods sink into insignificance. Experiments with electricity for the cure of disease were begun many years ago, and all sorts of appliances and apparatus have been invented, tried, and in many cases lapsed into innocuous disuse after having been found imperfect or uncertain in results; and, too, after having in the hands of incompetent practitioners done untold injury. Not many years ago the popular idea was that anybody however ignorant of electricity could use a battery, and thousands of them became instruments of torture in the hands of novices. Happily, however, out of all this experience there has developed a knowledge of electricity as a therapeutic agent which renders it in the hands of a skillful operator a boon to mankind. Medical colleges now make electro-therapeutics a feature. But the general practitioner is not qualified to use this agent, for it requires an amount of continuous study and practice which in the nature of the case he cannot give to it. The medical profession now generally recognize this fact, and all reputable physicians admit it, and when a patient's symptoms indicate electricity as a curative agent, or as likely to re-enforce medication, they call in the assistance of one who is an expert.

Prominent among the diseases successful-

ly treated to which hundreds of our best citizens can bear testimony, are nervous diseases, certain forms of paralysis, rheumatism, sciatica, neuralgia, St. Vitus dance (chorea), goitre, and certain forms of tumors, dyspepsia, torpidity of the liver and bowels, imperfect circulation, cases of general debility and nervous exhaustion, colds, catarrh, bronchitis, diseases of the kidneys and bladder, female diseases, and those arising from lead and other mineral poisons, and all diseases resulting from over mental exertion and sedentary habits.

Among the most successful in using electricity in the cure of disease is Dr. G. C. Somers who has made it a specialty for the twenty-five years he has practiced in this city. In 1886 Dr. Somers retired temporarily from practice in order to obtain much needed rest. His old patrons will be glad to know that he has again taken on the professional harness, and in full health, with finer appliances and a larger stock of accessories than ever, is now treating with even greater success than formerly. We have known Dr. and Mrs. Somers since 1872 and are well acquainted with their practice and with many of their patients, and it affords us pleasure to give them our unsolicited endorsement. Both Dr. and Mrs. Somers are regularly graduated physicians, and together devote their time exclusively to their profession, Mrs. Somers having charge of the ladies department. Their new offices and electro-thermal baths are in the magnificent Auditorium Building, corner of Wabash Avenue and Congress Streets, Entrance on Wabash Avenue. Dr. and Mrs. Somers may be consulted at rooms 34 and 35 any time of day after 9 A. M.

The Latest "Christian Science Statement."

"Christian Scientists" have furnished many astounding statements to the incredulous world, but among all these nothing has appeared so likely to paralyze the common understanding as the following, which lately appeared in the advertising columns of Boston dailies:

MASSACHUSETTS METAPHYSICAL COLLEGE.

NOTICE.
THERE are 160 applications lying on the desk before me for the primary class in the Massachusetts Metaphysical College, and I cannot do my best work for a class that contains over one-quarter of this number. After all these were taught, another large number would be waiting for the same class, and the other three courses delayed. The work is more than one person can accomplish, but the demand is for my exclusive teaching, and dissatisfaction with any other, which leaves me no alternative but to give up the whole thing.

Deeply regretting the disappointment this must occasion, and with grateful acknowledgments to the public for increasing patronage, I now close my College.
MABEL B. G. EDDY.
Colleges have been known to shut down for want of patronage, but never before in the history of the world was one closed up because of too liberal attendance. Verily, verily, this is an age of contradictions and a period when the unexpected happens. Is it possible that after all these years Mrs. Eddy has been unable to properly qualify pupils to become teachers? Or, is it not probable that her persistent demand for personal homage and her uncompromising assertion that she alone is the infallible authority in the "Science" has proven a boomerang, in that it has educated would-be scientists to doubt the fundamental principles of the "Science" and with superstitious awe trust only the utterances of a weak and aged woman? It would seem to the unregenerate as though anything deserving the name of science, and especially when fortified with the adjective Mrs. Eddy employs, should admit of being so perspicuously stated as to its principles that no mistake could occur; and that these principles might be correctly expounded by those who had passed through the aforesaid Metaphysical College. Again, Mrs. Eddy expresses regret at the disappointment her decision must occasion. Why should she be so unscientific as to entertain regret? Regret in this instance cannot exist, for it is but the output of "mortal mind," and cannot be recognized or entertained by "Christian Science." Alas! the metaphysical muddle caused by a wreath with this latest edict of Mrs. Eddy is too much for our poor brain. We give it up, and sorrowfully lay it away in the receptacle prepared for Blavatskoscopic conundrums, and mourn as one not without hope.

To Brother Talmage.

It is some time since you have felt called upon to indulge in wholesale slander of Spiritualists. What is the reason, please? Did you find that your malicious assaults failed to please your auditors as much as you expected, or did the complete refutation of your charges by Judge Dailey and others discourage further effort in this direction? In Milwaukee a brother of yours—a brother in Jesus—was accustomed to club his aged father to make him pray; not succeeding in bringing the old gentleman into a satisfactory religious state, the son hastened to meet the Savior face to face and tell his grievance. He went by the way of Lake Michigan, and got there before a tug could reach him. That was only three weeks ago, yet since then the daily press has chronicled no less than seventy-five cases in the United States where evangelical preachers, Sunday school superintendents and church officials have committed heinous crimes; and during this time not a single instance of a crazed or criminal Spiritualist has been recorded. We don't hold the evangelists accountable for this state of affairs, but as you are, on your own assertion, enjoying very intimate relations with the Almighty would it not be well for you to intercede to the end that your

orthodox cult may not be so continually developing such a grist of suicides and criminals?

"Old Spiritualist" furnishes some valuable experiences and clear cut-views on the second page of this issue. That a man of four score years and four can show such intellectual strength is encouraging. That he makes some mistakes is not strange. When he asserts unqualifiedly that we are sometimes so misled by false information as to cause us "to confound the innocent with the guilty," he only expresses his own opinion, based on incomplete data. When he declares that the criminal law allows a thief "the right to be considered innocent till proved guilty," he handles the proposition in the usual misleading way, too common among Spiritualists when discussing tricky and dishonest mediums. On this point we shall endeavor to throw a little light soon, for it needs it badly. There is a pleasant feature about our long intercourse with "Old Spiritualist": we can criticize one another and differ ever so radically and yet continue to love and respect one another.

GENERAL ITEMS.

The Emperor of Japan has just taken possession of his new palace. It is furnished in European style and cost \$4,000,000.

Julian Hawthorne thinks there is more vice to the square mile in London than anywhere else in the world.

C. J. Barnes, test and materializing medium, has an engagement at Anderson, Ind., the 26th of this month.

Prof. B. F. Underwood will be at Oakland, Cal., Sept. 22nd. He reports that his general health is excellent.

Will not our old-time readers unite with us in the effort to secure 1,000 new subscribers a month for the remainder of the year?

Mrs. T. L. Hanson attended the Vicksburg Camp Meeting. Her mediumship was instrumental in doing a good work there. She went from there to Coldwater, Mich.

Crops are good, the country prosperous, there can be but few delinquent subscribers unable to square their accounts with the JOURNAL, renew, and send in an additional subscriber if only a little effort is made.

H. Washburn of Dayton, Ohio, speaks in high terms of the mediumship of Mrs. Seary. He says: "Her bewitching songs from the spirits are listened to with breathless raptures."

Sunset Cox died at the hour at which he had made arrangements to lecture on "Wonderland," meaning the new west, which he recently visited. It is another wonderland that has dawned upon his vision.

Subscribers who desire to have friends see specimen copies of the JOURNAL will be supplied with extra copies on request; or sample copies will be mailed direct to all addresses sent in.

Mrs. Flora H. Hawes, who has been made postmaster at Hot Springs, Ark., over a judge who based his claims upon party service and influence, was principal of a boy's grammar school. Handling the males and letters will be no new experience to her.

Rev. James De Buchananne will speak at 3 P. M. and 8 P. M. for the "Chicago Harmonical Society," at 93 Peoria Street, next Sunday; subjects: "What, Where and Who is God;" and "Our Heavenly Home, Where is it?" Test mediums will also be present to give tests at the close of the lecture.

Mrs. Ada Foye, will conduct the services for the "Chicago Harmonical Society" at its hall, 93 South Peoria Street, at 3 and 7:45 P. M., every Sunday during the month of October. Mrs. Foye will at the close of each lecture give tests of spirit identity and messages. The JOURNAL is on sale in the vestibule at these meetings.

Now that the evenings are growing long and people gather around the library table instead of loitering on the door steps, it is a propitious time for the JOURNAL's friends to renew their efforts to increase its circulation. Remember that if each of you send in but a single new subscriber the aggregate will double the number of readers and treble the missionary work of the paper.

The contribution of Mabel Collins in this issue will be found provocative of thought. We welcome heartily to the JOURNAL's columns all thinkers who have learned the art of expressing their thought, notwithstanding the fact that we occasionally have a complaint from a reader that the JOURNAL obliges them to do too much hard thinking. We know of nothing valuable in this or any other sphere of existence that can be gained without effort; and the more precious, the greater the effort required.

A request comes from the Secretary of the Society for Experimental Psychology at Munich for permission to translate into German and publish in Germany, Mrs. E. B. Duffey's admirable story, "Heaven Revised." This is only one of the many evidences that in her story Mrs. Duffey has touched a responsive chord and given utterance to something which appeals to the good sense of thinking people the world around. That the story is a direct inspiration from the Spirit-world seems certain.

George Walrond lectured to good audiences at the Religio-Philosophical Temple, Montreal, Canada, Sept. 8th. Subject: "Being Dead yet Speaking." The control at the conclusion of the address replied to many questions put forward by the audience, many of whom at the close of the service personally thanked the medium for the knowledge that had been afforded. Services every Sunday

morning at 11 A. M. and Sunday evenings at 7 P. M.; also meetings every Thursday evening at 8 P. M. Mr. Walrond's address is Box 1854, Montreal, Canada. Answers to questions mailed free on receipt of addressed envelopes and postage.

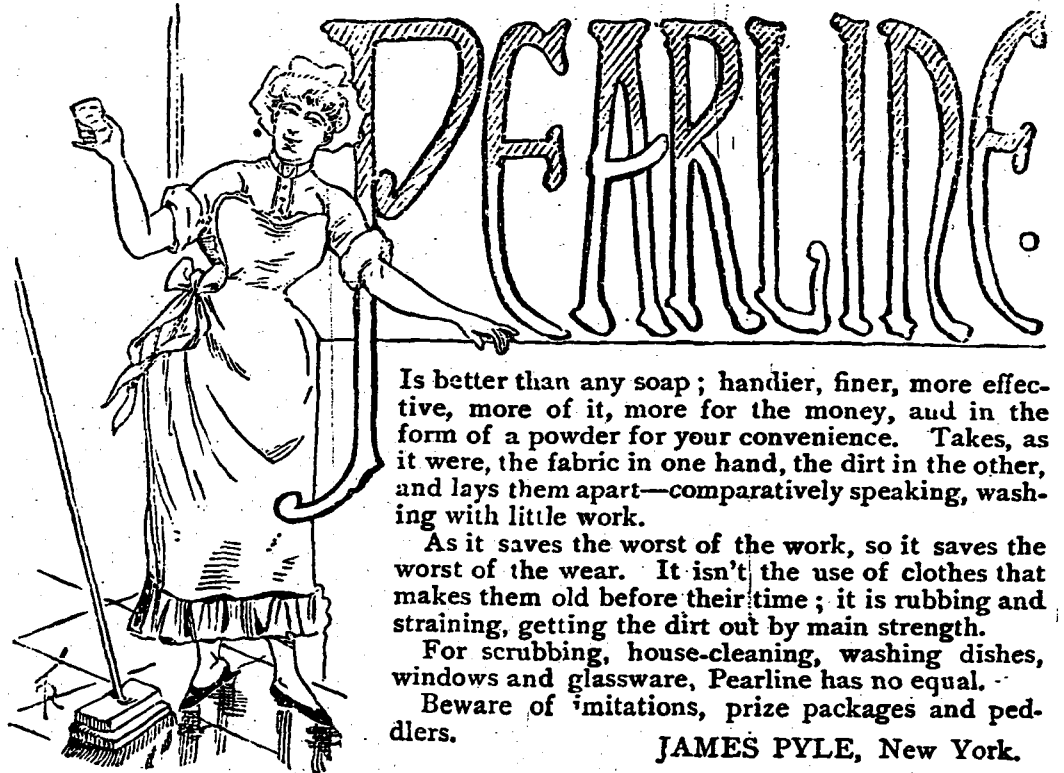
An excellent picture of Dr. N. B. Wolfe, now travelling in Europe, graces the first page of *The Medium and Daybreak* for August 16th. While resting at Giant's Causeway, a strolling photographer caught the Doctor. Bro. Burns also dishes up a most entertaining sketch of his generous American patron.

That distinguished author, lecturer and journalist, Emma Hardinge-Britten, quotes in her paper, *The Two Worlds* (Manchester, Eng.), from Mrs. Duffey's *Heaven Revised* and calls it a "Charming little work." In this opinion Mrs. Britten has the support of thousands who have been charmed and benefited by a perusal of the simple yet impressive

story. Had it been published over the name of Mrs. Oliphant, Elizabeth Stuart Phelps, or some other widely known author, and issued from a house not avowedly spiritualistic, its sale would have reached a hundred thousand copies ere this.

Charles E. Watkins has been on another of his drunks. Not satisfied to go off quietly and fill up his diseased carcass, he went to Lake Pleasant and made a characteristic exhibition of himself. Boston Spiritualists must feel proud of such a medium. Several years ago "poor Charlie," while suffering from too intimate relations with poor whisky, assaulted Mr. Hudson Tuttle at Casadaga. Isn't it about time Watkins was barred off camp grounds?

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EMMA TRAIN.

There's a respect that all cherish
Ever for one who will stand
Bravely beside his soul structure,
Though he has built on the sand.
Then strive to be true to your colors,
However dull or uncouth;
Better be true to a falsehood
Than to be false to a truth.

To the Editor of the Kellogg-Psychological Journal.

I write this to let the Spiritualists know through your valuable paper what has been done to our camp this summer. We have had good music, good speakers and mediums, large attendance, and a very successful time. Our first camp was on the 19th of August. Mr. B. P. Bonner, Vice-president of the First Society of Philadelphia, brought forty-nine children from there and distributed them among the cottagers for the week. They were all very well, and they were given a warm welcome by the cottagers and their children. Everything was done by all to make the week pleasant for them. Mrs. C. Fannie Allen, the president, took them up to the top of the hill for our children and the little rangers, after which ice cream and cake were served to them. They were taken on straw rides through the country; those needing shoes or clothing were furnished them by the cottagers. They were all very happy, and had a little once with pleasure, many asking if they could come next year. Parkland is the first camp to make the poor children happy, and our vice-president was as happy as the little ones. We were all very glad to see them, and we all did our good work, and let the outside world know that Spiritualists like to do good.

friend to Mr. Algerton, so he will testify what more friends when I say that he has wonderfully improved as a speaker, and that I have not seen his superior for giving clear, positive, quickly recognized tests from the rostrum to a large audience, every test being fully recognized. It is expected that Mr. Algerton will speak and give tests from the Spirit-world to the friends in Chicago during the month of February, 1890.

A. WELDON,

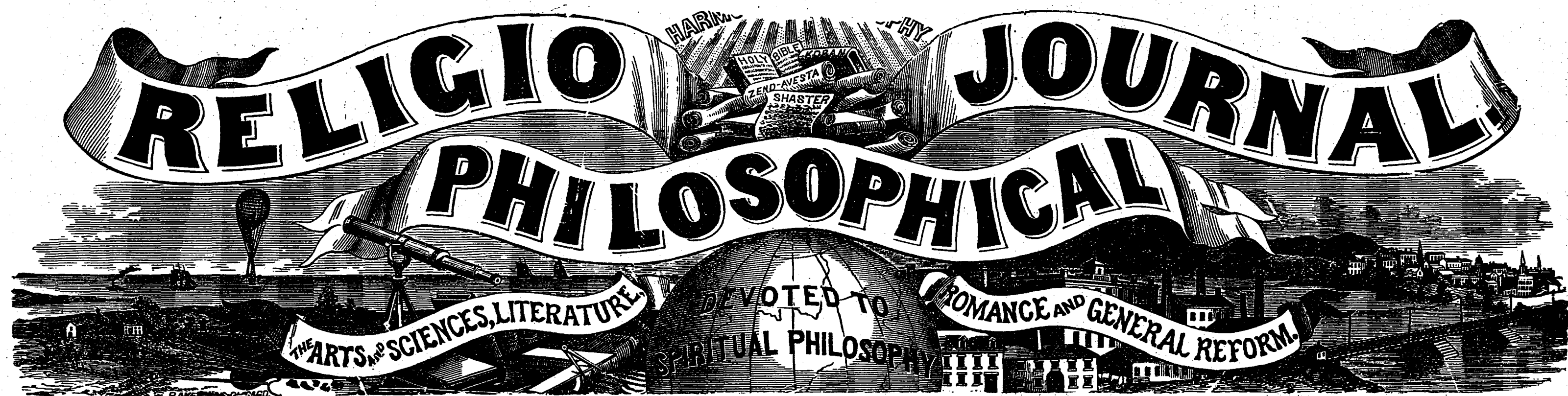
meetings I appreciate even more than before the JOURNAL's determined effort to weed out fraud from our ranks. LENA BIBLE.
Grand Rapids, Mich.

A genuine Stradivarius violin 168 years old is in possession of Thomas Williams (colored), of Cheetertown, Md. Its value is \$3,000.

Lucinda B. Chandler has a very interesting article in a late number of the JOURNAL on "The Ethics of Labor in America." It will gratify many readers if she will point out the solution of the poverty question, or that of the unequal distribution of wealth.

HENRY S. CHASE, M. D.

skeletons. He estimates the value of the buried treasures at not less than \$20,000,000, but others put it at \$30,000,000.



Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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No. 6

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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A NEEDED REVIVAL.

A Sermon by Reed Stuart at the First Congregational Unitarian Church at Detroit, Mich.

To what purpose is the multitude of your sacrifices unto me, saith the Lord. Wash ye, make you clean; put away the evil of your doings; cease to do evil; learn to do well.—Isaiah.

These are the words of one who easily ranks as the greatest prophet of Judea, in those centuries lying beyond the arrival of Jesus. It is difficult, indeed, in any era of human history to find one capable of more sublime conceptions than this son of Amos. His soul was a harp of many tones. There is the deep tone of doom,—the muttering of distant thunder presaging the coming storm which was about to break upon his nation for its lack of righteousness. There is a plaintive, minor tone, at times, as he recounts the sorrows and misfortunes which are settling, like a dark cloud, upon his countrymen. There are loud tones of denunciation against Egypt and Tyre, Moab and Damascus; against all those cities and nations which were then full of a certain riotous splendor, but which have long since passed away from the fair face of the earth and are now only as the memory of a dream. At other times he rises to joyous strains, and his message is a hymn of gladness. He was a herald of impending doom; he was, also, a prophet of unbounded hope. His voices of the night were promises of the dawn.

The times upon which his life had fallen were evil. From king to peasant the nation had turned away from the pursuit of righteousness. The forms of the ancient religion were observed, but their meaning had all been lost. Outward conformity to the appointments of religion was substituted for the inward spirit. Into the midst of this defection this earnest man came. He saw the emptiness of all religious rites, and how useless they were in transforming a life into the image of uprightness. He saw the multitude of their sacrifices,—feasts and fasts, new moons and sabbath days without number, but with burning words he declares that God hates such things when they have lost their power to influence life.

Religion does not consist in these things, but in the practice of actual virtue. If they have been made to take the place of actual righteousness, then they have become the enemy of religion; and the cause of religion will be better served by a total neglect of them. He represents God as saying that their incense is an abomination; the sabbaths, the solemn assemblies, the holy days are an annoyance to him. "When ye spread forth your hands I will hide my eyes; when ye make many prayers I will not hear, because your hands are full of blood. Put away your evil doing; learn to do well; seek justice; relieve the oppressed; judge the fatherless."

Conditions are constantly repeated in the flowing course of events. The scenes upon which that prophet looked have been renewed many times since then. He was a revivalist,—one who had undertaken to bring back to life a church which seemed to be dying, or already dead. But churches are always liable to forget the high object for which they were formed; their souls forsake them, and leave them helpless and forlorn,—unlovely remains of their original selves. Hence there is always need of revivals,—the awakening of institutions out of the death-like slumber which has settled over them. True evangelists,—those earnest men who carry a better message, a more energizing truth—must always be seen coming to the earth.

That religion should be subject to decline

and risings is what might reasonably be expected. All nature abounds in such phenomena. Rhythm, everywhere. The currents of air, the motions of the waves and tides, the tremors of the northern lights, the waving of a flag, the flutter of a leaf, the beating of the heart, the course of the planets, and the immense periods of geological history are all illustrations of the law of undulating, or rhythmic force. The course of human life upon the earth manifests the same tendency. The stream of civilization has not always been of equal depth. It has shown the effect of rains and droughts. Nor has it flowed in a right line; it has been a very crooked stream, and has followed the path of least resistance.

Thinking of the art of the world, a series of defections and revivals appear. Whether one thinks of painting, sculpture, architecture, music, literature, it is so. The mind seems to go in a given direction until it reaches a degree of excellence which is, for the time, its limit. It becomes stationary; then a period of decadence sets in. There will be many years of copying, imitation of certain forms growing weaker and weaker; when, suddenly, there will be an awakening, often in some unexpected quarter of the earth. New, original minds will appear, which, discarding the prevalent patterns and ideas, bend themselves to a study of the laws underlying all beauty and truth; and, as a result, a new world of the beautiful and the true will rise upon the ruins of the old.

Philosophy is another instance of the same thing. It predominates; then it declines; and, after a time, it revives. Politics shows an undulating surface. First there is a liberal, progressive policy, followed by a conservative, retrogressive period. Every life is an arena upon which the same scenes are displayed. Moods chase each other like the waves of the sea. First there is vivacity; then depression. One day thought comes in floods; another day the channels of the mind are dry and dusty. Now, work is a source of unalloyed gladness; now, there is nothing so sweet as idleness. Here is action, reaction; supply, demand; flow, ebb; faith, denial; yea, nay, life, death; soul, body, each contending for the mastery:

"Eternal alternation
Now follows, now flies
And under pain, pleasure,
Under pleasure pain lies,
Out of sleeping a waking
Out of waking a sleep;
Life, death, creating,
Deep underneath deep."

Finding so broad a base to support the theory that the movement of things is not along a level plain, room may be easily found to uphold the idea that religion has its natural periods of exaltation and depression. Nor is the conclusion dependent upon analogy, or the fitness of things for its support. What the philosophers, after comparing it with other things, would say is most probably true, the historian would affirm is actually true,—that religion has not been a constant quantity in the world. There have been generations of indifference, or at best only the attempt to imitate, by some soulless round of customary worship, the noble, energizing, spiritual life of previous generations, and religion seemed to be slowly sinking into that tomb from which there can be no possible resurrection. Then, suddenly, it would throw off its old habits which held it like the band of death; it would feel its old strength returning and would stand forth as the avenger of wrong and the friend of goodness. A generation would appear with new aims and new courage. The spiritual virtues are grasped with the same earnestness that the facts of time and sense had been grasped. Then the impossible is accomplished; the invincible is conquered. To sacrifice, to do, to suffer, to become the agents of the highest and, without questioning, to go whither it commands, is deemed a sufficient end of existence. Then the present suffices. All past revelations are eclipsed by the glory that fills the present hour into which all the wonder and miracle of the sky have been poured.

In many times and in many forms have these revivals appeared. They come from the same source, but their shape is determined by circumstances, as the clouds around a sunset are created always by the same forces, but come with changing forms and ever varying hues. The memory easily recalls many such awakenings of the soul, and of society, in the past; a voice as of marvelous strength and command saying, "Awake, thou that sleepest; lo! the day is at hand, the time for thought and work and holy living" has often come, breaking the stillness and arousing all who slumbered in sin to begin life anew. The coming of Christianity itself was such a trumpet call. We recall the three thousand who were added to that movement in one day. The picture of the trembling Felix rises before us as Paul utters his burning words. The amazement of the elegant Pagan statesmen and orators appears when they saw the temples of Jupiter deserted and the new religion springing up everywhere, in the palace of the Cæsars and the humble home of the slaves. We may see Savonarola appearing with his hot indignation against the vices of his day.

Later came Whitfield with his awful earnestness, with a voice which could be heard in the open air by twenty thousand people; with a faith unchecked by a single doubt; with a love for mankind which knew no limit, he became a kind of spiritual storm sweeping over England and America which nothing could resist. His converts were numbered by the thousand. By his persuasive eloquence the skeptic was made ashamed of his doubts.

At his command the miser unloosed his purse strings. His words struck the glass from the hand of the drunkard and led the libertine into paths of purity. The age into which he had come was irreligious, in the extreme. The church was formal and worldly. A Bishop said that religion had lost its hold upon the minds of the people of England. It was no better in America. But after this evangelist had moved about among the people for a few years, the whole scene was changed. Franklin gives this account of the results of his work in Philadelphia. "It was wonderful to see the changes made in our inhabitants. From being indifferent about religion it seemed as if all the world were growing in piety."

Thus all the past shows traces of these moral disturbances, indications that some extraordinary forces have been present.

An examination of these upheavals in the past will show that while they have come in many forms, in substance they are one. Felix and George Fox were separated from each other by many hundreds of years,—an impassable gulf rolled between them; but they both trembled at the same things—the thought that the pure in heart are blessed and all others unblessed.

They were no farther separated by time than they were in quality of their lives. The one was an elegant courtier, the other a humble shoemaker; the one a trifler the other a saint. But the same power that briefly took possession of the one and made him tremble while it stayed took permanent possession of the other and became the guide of his life.

In a world in which religion has become mere conformity to the established ritual, in which traditional belief takes the place of right doing, a revival always signifies an appeal to the incorruptible moral sentiment. Isaiah ridiculed the religious observances of his countrymen because they were separated from actual goodness. Obedience to the moral law, not sacrifice was the demand of God. When John came out of the wilderness his first words were "repent, for the kingdom of heaven is at hand." When Christ came he demanded righteousness above that of mere orthodox conformity to the inherited doctrines and customs. Paul's thrilling address was of righteousness and temperance.

Chrysostom, the golden mouthed, made the saying, "There is nothing sad but sin," the theme of his eloquent denunciations against the vices of his day; and so great was his power that he could draw the crowds from the theater and the circus to hear him. When Savonarola appeared, later in the world, he took up the same theme. The wrath of Luther was awakened by the sin of Rome; its first blasts were directed against indulgences—a religion which did not include the practice of goodness.

Thus if the whole catalogue of those who have stirred society to its depths were called, it would be seen that they all had a commanding purpose in view. They were not great theologians, but they were great lovers of righteousness. They were not skilled in drawing the line between predestination and free-will; nor in defining the personality of God; nor in tracing the line of apostolic succession. They all soon passed beyond the boundaries of the sects. Their church was the world of mankind. Called by many names at heart they were all one—one in their stormy antagonism to sin; one in their love of reality; one in their faith in virtue to save the soul. Widely separated, appearing over the horizon at great intervals, each with an excellence peculiarly his own, they have, one by one, taken their place in the glorious constellation of those of whom it is said, "they that turn many to righteousness shall shine as the stars forever and ever."

It is as true in morals as in nature that the stream will rise no higher than its fountain. The miller borrows his power from a source higher than his wheel. The same law should hold good in every church. Its ideal must be above it. It must receive its energy from a high motive. Organization cannot supply the lack of this downward streaming power. Undertaking to remodel society, this plain law has been too much neglected by the church. Its machinery seems to be complete; it is well furnished with officers; it has a multitude of boards and bureaus and agencies; of pastors, evangelists, bishops, doctors of divinity there seems to be no lack. But the kind of work it was built to do is not done. There is no current of enthusiasm, no stream of holy passion streaming down upon it from the heights of the moral sentiment.

What has been the chief business of the church organizations ever since we can remember? Self perpetuation. It has consumed all its energy defending itself. It has opposed science because its conclusions were fatal to inherited dogma. Synods and councils have reaffirmed their confidence in the establishment, and have shrieked their protest against every attempt to change it. They have built their defenses against the encroachments of new truths higher and higher; and their crowning satisfaction is reached when they are able to discover a plan by which they can in safety maintain some time honored absurdity for another term of years. Meanwhile it is currently reported that in order to perpetuate itself it encourages mental insincerity. It is a matter of common fame that its members have a belief different from that which they are expected to hold. They do not believe their doctrines as much as they pretend to believe them. It is said that many of the accredited teachers in these churches have private

views upon many of the doctrines which they do not utter in public. There is a lack of the courage of conviction. Moral infidelities pass unrebuked. Conformity has been made a cardinal virtue. Religion has been made a public performance rather than the private attitude of the spirit toward God and man. The outward performance is substituted for the inward inspiration. To be in good and regular standing in some organization has been made of more importance than true living. Not christian character, but doctrinal conformity has been made the ground of salvation. Wrong doing does not disqualify one for taking an active part in all public expressions of religion. The moral sight has become dim. The great end for which the church stands has been lost sight of. It is no more religious. It stands upon expediency, not upon virtue. It is commercial, it is social, it is respectable; but religious it is not. Its energy is not divine; it is not poured into it from above. It is not built upon the stream which swept through the soul of Isaiah, of Paul, of Wesley—that cleansing current on one bank of which truth, on the other, righteousness upsprings—those noble trees bearing all manner of fruit and whose leaves are for the healing of the nations.

Then a revival of true religion, there is nothing our age needs more. For many years there has been none. There have been many sporadic attempts, within the last quarter of a century, to have made to order what are called revivals of religion. Each winter witnesses such an attempt. But all such efforts have failed and must fail in the nature of the case. There have appeared many so-called revivalists, some of whom are earnest and devoted men, and whose zeal is balanced by their good sense. But many more have appeared who have taken up revivalism as a business, whose main outfit consists in an unlimited amount of natural, or artificial eccentricity and bad grammar. It may be there are those in the community who can better understand the plan of salvation when it is stated in bad English.

Siang may be a means of grace to some. If so, one may withdraw his objection to it. But it would seem as if simple pure speech could be utilized in leading a soul away from sin. Pure speech is only another form of pure thought. People love good speech as they love good music. The leveling process need not all be done by reducing the heights; part of it can be done by raising the depressions. Religion need not be brought all the way down to what is called the masses; the masses can be brought partly up to religion. Our revivalists would be of more service to the community if they would think their best thoughts and state them in their purest words, remembering that religion is only another name for excellence that includes all of life, thought, speech and behavior, and that their mission, in so far as it is valuable, consists in leading all toward that which is highest and best here, as well as hereafter.

It could not be expected, that those attempts at revivals which depended upon the recurrence of the week of prayer for the opportunity time, which manufactured the interest in religion by much advertising, and measured the success of the attempt by counting the converts and the number of those who joined the church at the end of the season—It could not be expected that such revivals would have much influence upon a community. They are only a ripple disturbing the stagnant surface of the churches for a few weeks in the winter time; an inch deep enthusiasm, subsiding as suddenly as it arose. A revival of religion, in the true sense, we have not seen. If we only could see such a sight in our beloved land!

Whither shall we look for the coming of that Evangelist which will do for our souls less and time serving age what those great Evangelists of the past did for theirs? It is written, judgment must begin at the house of God. Thither must this prophet repair first when he comes. Like the son of Amos he may ask, to what purpose is the multitude of your sacrifices? Your vain oblations, your calling of meetings, your midwinter revivals, your weeks of prayer, your weeks of lent, are a trouble unto me. I am weary of them, saith the Lord. When you make many prayers I will not hear, because your hands are stained with dishonesty. Love the truth. Cease to do evil. Seek justice. Love mercy. Obedience is better than worship. If ye obey the law of righteousness ye shall live, and your American Zion shall be redeemed and her future shall be glorious; but if ye refuse she shall pass away and be forgotten.

A revival of religion is what we need. Learning we have; riches we have; power we have; churches, colossal denominations we have in abundance. Religion, in any proper sense of that word, alas! we do not have. For lack of that we suffer. We need all to be converted. We need a powerful influence to sweep through society in all its branches. We need to become more conscious of our relation to God and all that that implies. The coming of a powerful influence, the advent of a Holy Spirit which shall win, or scourge society away from its dishonesty and moral cowardice. Not something to play upon the surface of the emotions alone and win a transient belief in some theory of salvation which reason will dissipate when the emotions are stilled, but that thrilling of the whole life which sets free all its best energies and turns the whole drift of thought and deed toward moral aims, is the revival for which all should labor and pray. When it comes its motive, will be advancing and ascending in its direction. It will win the consent of the intellect and the emotions. It will require honesty in every department

of life. It will mediate between money and toil. Society will be readjusted so that justice will be more nearly done. Under its guidance, politics would learn that right is better than majority. It will enter the marketplace and show that conscience should be master there. It will invade the temple of religion and ask that all who assemble there shall be true to their deepest convictions. It will be the meeting of beauty and use in our worship, of prayer and thought, of enthusiasm and good sense; and all who feel its influence will celebrate their confidence in the matchless One who hath framed the world and is guiding it toward its high destiny.

How we will welcome the coming of that Evangelist of the future who will help our community to such an awakening! He will teach us to look with open eye upon the law of God revealed in our own lives. Here, he will say, is the scripture which you dare not disobey.

It is not subject to the vote of councils. Reading it you will learn the significance of life. Here are all needed sanctions for holiness; here all needed rebukes for sin. There you may read what dreadful, what benign possibilities are enfolded in every young soul. There is revealed the plan of salvation. It is allegiance, like that which was in the heart of Christ, to the will of God.

Such an awakening we trust will come to earth again. God has surely not lost his interest in our planet.

While we are waiting for the arrival of that mighty spirit to disturb the church at large and start it away from its apathy, we here can improve the time. A revival may begin in each soul. An hour's thought upon holy themes will do much to cure our skepticism and give us faith in a divine Father. You may hold some special service in your own souls. You may ask your reason, your conscience, your emotions all to assemble,—your reason which ponders the deep things of life, your conscience which passes its decree upon all acts, your emotions which are always ready like an April day with its rain or sunshine, to manifest themselves in tears or smiles,—and there within the sanctuary of your own souls may the thrilling subject of religion have its hearing and accomplish its work. The reason may survey this amazing life and all the probabilities which belong to it. The conscience can make its report. What the reason sees and the conscience approves, the will may make into deeds and the emotions may turn into prayers or praise. Thinking more of sacred things will make them more real. Little by little you will hold more lightly the temporal and vanishing, and you will, at last, grasp the eternal with a hold which neither life nor death can weaken.

A Prayerful Campaign.

The government of France has deprecated if it has not forbidden the participation of the clergy in the general election now pending. This, in a so-called republic, smacks strongly of absolutism. The clerics themselves differ greatly in opinion, but the prevailing sentiment among them inclines to the full exercise of their right as French citizens. The bishop of Autun has adopted a plan of election campaign which would prove highly objectionable to many of the agencies active in American elections. He directs that as a preparation for vote-casting the faithful of his diocese engage in nine days of prayer. Whatever his objective effect there is no doubt of the subjective effect of prayer devoutly made. No answer may come from on high, but the mind attuned sincerely to religious prayer is itself strengthened and ennobled. Its resolve is higher, its moral vision clearer; it is soothed, sustained, invigorated. This may not be the result on the mind of a petitioner who mumbles his prayer mechanically, but one who thinks as he prays is exalted.

Imagine an ante-election novena in the great republic of the United States! To most people active in politics the occasion is one with which prayer has nothing to do. It is a harvest-time with saloons. Beer-drinking and devotion do not go well together. The elector who would give nine days to prayerful consideration of his duty as such would not be in a frame of mind to do what the dramsop keeper regards as his whole duty to the liquor interest. If voters were conscientious where would the Dudleys come in? Their blocks-of-five method would be inoperative. Men who sincerely look for divine guidance in their walk as citizens would scorn corruptionists unless the Hebraic notion that the Egyptian may be spoiled prevail. What would become of the campaign orator? His eloquence would be wafted across empty benches and would hardly reach the faithful wrestling in their closets with the problems of government. The brass band, the barbecue and the torchlight procession would be impossible with electors who think seriously of the issues involved in an election and ask for divine light and not for tin-canned petroleum.

The novelty of a political campaign based on nine days of solemn prayer would astound the great Christian republic of North America.—Chicago Times.

A native of India, in London, wished lately to send by parcel post to India the ashes of his cremated brother, to be dropped into the sacred Ganges. He was told that unless he could limit the weight of the parcel to eleven pounds the postoffice could not send it; and he sadly withdrew.

QUESTIONS AND RESPONSES.

1. To what church, or churches, did, or do, your parents belong, and are you now, or have you ever been, in fellowship with a church, and if so of what sect?
2. How long have you been a Spiritualist?
3. What convinced you of the continuity of life beyond the grave, and of the intercommunication between the two worlds?
4. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars.
5. Do you regard Spiritualism as a religion? Please state your reasons briefly for the answer you give.
6. What are the greatest needs of Spiritualism, or, to put it differently, what are the greatest needs of the Spiritualist movement to-day?
7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life—in one's relations to the family, to society and to government?

RESPONSE BY HERMAN SNOW.

5. If by the phrase here used is meant some compactly defined system of worship, based upon an authoritative written word, then it is clear that Spiritualism is not a religion; but if, instead of such a theological technicality, an enlarged philosophical use of the term be substituted, one that interprets religion as being in full harmony with nature and reason, then it is equally clear that our faith in its more enlarged and elevated phases cannot be separated from religion. For what is religion, rightly understood, but a just perception and use of the relations between the seen and the unseen, the finite and the infinite? In its primitive root derivation the word implies this. It is simply a binding together of the human and the divine, and a right observance of the obligation growing out of these relations.*

The primary and special office of true religion is the awakening and unfolding toward perfection of man's spiritual nature. Our animal life thrives naturally from material environments. The purely mental gains its expansiveness from a steady grappling with the problems of the present world. But if the spiritual, the highest of man's nature, is to be reached, and the whole being harmonized and lifted up to a sweet blending with the higher conditions of the unseen universe, then the most inward life must be reached and quickened into an earnest, aspiring activity, until the apex of a true, divine manhood shall be accomplished. And what else but this is the work of Spiritualism, in its enlarged and perfected sense!

True, there is a kind of Spiritualism more justly called Spiritism—which seems to bear but a remote relationship to this expansive uplifting of man's spiritual being, which, indeed, sometimes apparently hinders the process. This, however, we may well regard as but a temporary lingering upon the threshold of the higher life. For in the end it must be seen by all thoughtful ones that the most wonderful material demonstrations, as also the most intimate intercourse with spirit friends are but the wisely arranged stepping stones in that grand and lofty ascent toward spiritual manhood of which all are capable and which it is the bright assurance of our faith that all will finally reach, if not here, yet during the countless ages of eternity.

Rightly and philosophically regarded, the true religion is a unit, prevailing everywhere, often obscured, and in repulsive external shapes, yet it is everywhere sentient human beings exist, and as is imperative in its way in the spiritual, as is the law of gravitation in the material universe. With its silent force as an educator of the race, it has been at work in all ages of the world's history, acting steadily through the law of evolution, it being ever adapted to existing ages and conditions. Underneath all, even the lowest phases of fetishism, it has worked steadily upward with the growth of the human race through all forms of pagan, of Mohammedan, of Jewish and Christian worship, often through terrible obscurations of blood and violence, of spiritual sham and tyranny, with occasional rifts of growing brightness, yet has this sun of truth and love ever been making its steadfast way until now at length, through the morning twilight of the liberal Christian sects—it has assumed the ascending form of free and rational religion as seen in advanced Spiritualism, the central thought of which is a demonstrated interblending and mutual helpfulness of the seen and the unseen world, the understanding of the laws of which opens an infinitude of thought and aspiration.

But a finality in religion is by no means yet reached. Christianity in its early purity, as it came through the lips and life of Jesus, was the nearest approach to this in the history of the past, but this soon became so marred and distorted by the speculations and evil ways of men that often little more than distorted fragments of its earlier truths were left, exhibiting views of God, of man and human destiny, which to highly intuitive minds of the present day seem but as the strange dreams of a disturbed sleep. These dark shadows still linger, so that even to the more advanced minds the fair form of a perfect unitary religion binding together the highest interests of both worlds is but dimly seen. Even now the highest thought in this direction is but as a twilight ray from the higher heavens.

But our growing faith is surely not in vain, for the way is now clearly open, and those who will may learn safely to travel therein, ever aided by angelic helpers, onward and upward, nearer and still nearer to the perfect love and wisdom of the universe! And it is within the reach of all thus themselves to become "as the angels" in all their works or ways, even here as well as in the hereafter!

We are beginning to understand the laws which connect us with a spiritual infinity. We now know that, as are our spiritual aspirations and self-helps, so will our invisible surroundings, and that it rests with ourselves as to whether our career shall be upward or downward, and whether humanity shall be better, or the worse for our membership. It is to a right understanding and observance of the laws of inspiration that we are to look as the main helpers of our race. By these all who look upward may be so quickened in their intuitions as steadily to receive a conscious inbreathing of soul-lifting divine helps, not only from the Infinite Fountain, but from and through the hosts of angelic agencies whose joy it is thus to do the divine will. For what nobler employment can there be for those worthy ones of the higher spheres—once faithful workers in the struggles of earth—than thus to come near to an earthly brother and breathe into his spirit cheering words of comfort and strength? Do not all such still live and labor for humanity, and all the more faithfully as they become more elevated and god-like in character? And in the helps like these, ever around and above, what is to hinder the steady uplifting of the world's condition to—

*In Webster's Unabridged I find the following: "Religion... from Religare, to bind anew, or back, to bind fast."

ward a millennial state far beyond the vague conception of past ages? It is true that the progress must still be slow, but all the more rapid will it surely be when what we call spiritualism shall be redeemed from its many follies and shams, and be helped forward to work out the natural results of its nobler principles. Then will it prove itself to be, not a religion in the popular sense of the term, yet the highest and most advanced evolution of the religion of nature and reason.

[Light, London.]

BUDDHISM—(ENLIGHTENMENT.)

What It Has Been and Now Is.

Notes from a Lecture Delivered at St. Andrew's Hall, London, by Capt. P. P. P. P.

OM MANI PADMI HUM.

Buddhism, as Occidentals term the great creed of the extreme Orient, numbers among its followers the majority of the people of the far East, admitted to be numerically superior to any other ancient or modern faith, even Christianity; and as it is much older, and was more successful twenty-two or twenty-three centuries ago, it has been moderately estimated that probably twice, at least, as many human units have lived and died Buddhists as there have been Christians.

A creed that could hold sway over so large a portion of humanity, and that, too, the most highly civilized, demands respectful consideration, deserves careful examination. To understand clearly what Buddhism now is, we must approach it with knowledge of the history of the religions of each country, say of Ceylon, Tibet, Burma, Siam, China—North and South—Corea, Japan, etc., what existed before its introduction, by what channels, and what periods it was introduced, and especially what influences in transit modified the earlier, purer, higher tenets of pure Buddhism.

To comprehend what Buddhism was, we must inform ourselves as to the foundation of this edifice of spiritual enlightenment. The conventions that assembled under the protection of King Asoka—midway between the days of the Buddha best known to us, and the dawn of Christianity—laid down certain definite lines; but we must go back further, even to remote periods, before Gautama, Sakya Muni, whom we must recognize as a successful leader of the revolt against Brahminical domination and sacerdotal monopoly. The slow development of human intellect, within historic times, illustrates the remoteness of the earlier phases. We know there was a high standard of spiritual belief and ethical culture in the valley of the Lower Nile many thousands of years ago that was not indigenous, or the exclusive possession of the earliest Egyptians of whom we have knowledge. Asia Minor, the valleys of the Tigris and Euphrates, later of the Ganges, and between these in certain favored localities—again in China—an entirely distinct and very ancient civilization is known to have existed. That there was some interchange from east to west is undoubtedly—there was the echo and re-echo of intellectual progress, religious and otherwise.

We cannot pause to discuss here the scant material, above all suspicion of having been tampered with, that has come down to us, or the probable stages in the waves of progress and retrogression from age to age.

The Aryan, an intellectually superior race, the ancestors of the Brahmins, had acquired all the knowledge of ancient times, and kept it written, to themselves, as a secret, sacred trust; their domination became an unbearable burden, on the other and far more numerous sections of the population.

From time to time reformers appeared, transmitters of the transcendental doctrine, but none were so successful as he that is best to us known as the Light of Asia, five and a half centuries before Christianity.

A high-born youth, with every advantage, moved to pity by the sight of poverty, sickness and human misery, disgusted with the selfish and frivolous gay life of his class, by the spectacle of decrepit, senile old age, and horrified by death, he was induced to turn his attention to higher studies. Then and there speculative thought was not in its zenith; but there were possessors and transmitters, of the Wisdom of the Ages said to exist, and he set out, alone, to seek them.

Long, weary, toilsome years of suffering in search of Adhi Bhuta, and self-inflicted torture was ultimately abandoned, as worse than useless. Then came the struggle with self, and in time the inner consciousness was developed, and in it came Buddh-knowledge. Speculative thought was more in fashion than it is with our busy, aggressive, materialistic, self-seeking men and women, who do not even give themselves time to think. Intellectually demanded solution of problems we are of to-day, at least some few, still devote ourselves to solving—

What amid? What is it all? Whence came it? Whether do we go? And this longing after immortality is as old as the development of the innate higher instincts and mental faculties. Beatification of the deceased, dearly loved in life, hopes of renewed existence, and once more, perhaps, reunion.

The ancients had an ethical code, and, moreover, appeared to have reached a very high practical standard. All the virtues were extolled, and put in force; all the vices condemned, and, as far as possible, suppressed by public opinion; certainly respect for life, property, and liberty of opinion; above all, a high position for women—equal, if indeed, not always superior. The ancients tell us:—

"All sleep laid low together; is it not, therefore, foolish to lure each other?"
 "Eternal happiness is found by the wise."
 "A myriad of sufferings are endured by the foolish in the pursuit of riches."
 "The bread of the poor is more excellent than that of the rich, sweetened by hunger as it is."
 "The human body is but as the sea foam, life is like the flight of a bird."
 "All things pass away, but only deeds good and evil—these remain for ever."
 "The body is perishable, the soul eternal."

On one of the most ancient tombs, of which the inscriptions have been deciphered, we read of the departed one—

"Not a little child was ill-treated.
 Not a widow wronged.
 But even as a father was he.
 Not a humble toiler was oppressed
 No mendicant left to starve
 But ploughed, sowed, reaped and fed all."

Again we read:

"Just and true, without malice, doing no wrong,
 guilty of no crime—ever striving for good with kindness."

And again:

"Bread to the hungry; water to the thirsty; clothes to the naked; boats for the shipwrecked; rites for the deceased; oblations to the gods."

Whilst in the far East, across to the other side of Asia, we find:

"Benevolence; righteousness; propriety; wisdom; sincerity."

as the five fundamental maxims of mankind, high and low, ruler and ruled; and that:

"Investigation of all things; perfection of knowledge; sincerity of heart; righteousness of conduct; cultivation of person (useful accomplishments); regulation of family (domestic duties); Government of State (patriotism and statesmanship)"

together with good example—are the paths

to perfection and happiness, of one and all. Mark you, this is ancient pagan morality, beyond all suspicion of modern or Christian leaven.

Aryan metaphysics (Indian) grew apace. Turanian (Chinese) philosophy was no laggard. The classical literature teems with noble sentiment—wisdom—far above modern thought.

In the ancient Chinese classics we are told—

"To illustrate illustrious virtue; renovate the people; rest only in highest excellence."

And

"What the celestial universe created—
 That is nature;
 In accord with this—
 Is the path of duty;
 This path is instruction."

The Golden Rule was universally taught some before the Nazarene preached it—nay, more, the founder of Taoism 600 years before taught as "an ancient maxim, that it was good to return good for evil."

In the Eastern Asiatic philosophy, the basis of the Brahmin Archaic teachings, we read their ideas of the beginning:

"Nor aught, nor nought existed.
 Nor bright sky was not.
 Nor heaven's broad roof
 Outstretched above.
 What covered all?
 What sheltered?
 What concealed?"

Was it the waters?
 Kathomless abyss!
 There was no line
 Between the day and night.
 Darkness there was.
 And all was veiled.
 In gloom profound.

The germ.
 That still lay dormant.
 Then burst forth.

One nature
 From the fervent heat.
 Comes this spark
 From earth.

Seeds were sown,
 Mighty powers arose.
 Nature below.
 In advice a mother in all seasons,
 Who knows the secret?
 Who can proclaim it there?
 Whence came it?

The gods came later."

In testimony of high position of women we quote the great Indian Epic, Maha Barata 13020:

"A wife is half the man, his true friend; a loving wife is a perpetual spring of virtue, pleasure, wealth; a faithful wife is his best aid in seeking heavenly bliss; a sweetly-speaking wife is a companion in solitude, a father in advice; a mother in all seasons of distress; a rest in travelling through life's wilderness."

Once more we quote the ideal of a good wife, from another ancient source:

"She should keep her husband's secrets, never revealing the amount of his wealth; she should strive to excel all other women in grace (attractiveness and amiability), and in attention to her husband; she should have knowledge of cooking; she should be clever in ruling servants, exercising hospitality, thrift (economy), and in adapting her expenditure to her husband's income; she should co-operate with her husband, and share with him in ethical merit, in the enjoyment of wealth, and in rational pleasures—recreation, love, all things, not to be neglected; she should be kind like a useful, attractive, perfect flower."

With infinite tact the great teacher adapted his instruction to the capacity of his pupils—having a powerful Theocracy, its caste exclusiveness, and sacerdotal influences, to contend against.

But priestcraft was never before or since dealt such stalwart blows—in the cause of humanity—to strike off the fetters that enthrall men morally and intellectually. He revolted against the domination of a religious caste; he refused to conform to traditional monopoly of knowledge, and the canons and basis of the religious rites and tenets, but gave them forth in the vulgar tongue to all; he ignored the idea of a personal deity, such as the Semitic Jehovah, the Hindu cruel Devas, and others that demanded propitiation. He denied the existence of superhuman or super-mundane powers for good or evil, who swayed human destinies here and hereafter. He, the Bhagavat (Blessed One), struck the key-note of the religious freedom of myriads of human souls then and since, breaking through mysticism, ritual, and caste tyranny; he the Tathagata (Messiah) taught "man to know himself," to "achieve his own salvation," not to look to other men, but do all for one's self. The Gautama Sakya Muni, revived the pure doctrine of predecessors, developed in the long past ages, "that suffering was the heritage of humanity; but its ills were caused by mankind chiefly, and mankind alone could remedy this."

The universal hope, common to all ages and every people, savage or civilized—the deliverance from woe and travail—naturally crop out in the strata of all religious reform, but the vital principles of Buddhism, as well as the minor, have been so often grossly—sometimes wilfully—misstated, that a protest must be entered against the perpetuation of altogether misleading arguments.

Later phases of Buddhism, any more than the innumerable modern sects of Christians, do not represent the original true doctrine, in its purity.

A path of deliverance was offered to all, was shown to be in the hands of each one for himself.

Antagonistic in its fundamental principles to the Nazarene teaching that is the salient feature in Christianity, Buddhism is not—as is so often stated—on parallel lines; the doctrine of sacrifice, of the redemption, and the perpetuation of the great sacrament of the Church, of the Romish especially, is altogether abhorrent in conception and detail to Buddhism.

Buddhism is no soulless seeking after nothingness, as it is so often stated to be by detractors or uninformed parrot-like repeaters of stock phraseology.

The great teacher indeed, as many other great men of all times, refused the direct way or may to certain questions, but the Gautama Buddha gave a reason for his reticence.

Those that desire and need hope are not prohibited from hoping; those who have attained a higher plane of enlightenment need no such incentive.

A personal salvation that appeals to the mind on the lower plane is absolutely dispensable to those who have attained the far higher, much less selfish transcendental truth—Buddh.

Buddhism can hardly be called a religion in the stricter sense, yet it is religious; but later sects have adopted religious observances, and with some religious ideas similar to those of other religions, the common property of humanity, appeals to the lower self.

Well might a popular writer claim for Buddhism, that,

"We have inherent in its truths,
 The eternity of a universal hope,
 The immortality of a boundless love,
 The indestructible elements
 Of a belief in a final good."

and that "Buddhism is the grandest, proudest assertion of human freedom" in every sense, intellectual and moral.

The great teacher, taking a handful of dried leaves, addressed his followers thus:

"Which are few and which are many.
 The leaves in my hand, or those in the forest?"

They replied—

"The leaves held by the great teacher are few, those of the forest are uncountable."

Then the master replied—
 "So are my words as the leaves in my hand, the teachings you know not of yet are as the leaves of the forest."

Buddhism never was the helpless, hopeless pessimism it has been represented. The future of the true Buddhist was a joyous victory to be won, by man himself, by rational means, out of a world of sorrow to rise to an eternity of useful joyous existence.

Boundless compassion for suffering the great motor, there was no gross material paradise of certain other creeds, it is true, nor was this life a mere ante-chamber where bigotry should make all humanity simply miserable with selfish aims in view.

Not atheistic or agnostic, although denying the personal God, with so many human weaknesses, which as Robert Burns said—
 "Sends one to heaven, ten to hell,
 All for thy glory,
 Not a good one will I do
 Afore thee."

Buddhism looks heroically into the "deep questions that have appalled the orthodox, baffled the shallow reasoner."

Southward, Eastward, Northward, rolled the overwhelming tide of Buddhism; a fraternity was established for propaganda, and once more a Theocracy was erected, that has done as such in all time, superimposed a vast mass of complex doctrine, garbage that entirely hides, in some countries and in some sects, the grand principles.

As is ever the case with a sacerdotal exclusive class, demoralization of higher ethics, leavening of pure doctrine, enslaving the people.

It is for the Archaic Buddhism that attention is claimed.
 Here is the idea of an instructor of that school, quoting Vedanta-sara:

"The true teacher is a man who is familiar with every virtue, who with the sword of wisdom has lopped off all the branches, and cut through all the roots, of the tree of evil; and with the light of reason has dispelled all the darkness by which he is enveloped; who, though seated on a mountain of passions, meets all assaults with a heart as firm as a diamond; who conducts himself with dignity and independence; who has the bowels (of compassion) of a father for all his disciples, who makes no distinction between his friends and his enemies; whom he treats with equal kindness and consideration; who looks upon gold and jewels with as much indifference as if scraps of iron or potsherds, without caring for one more than the other; and who tries with the greatest care to remove the dense darkness of ignorance in which humanity is enveloped."

Now that it is the fashion, outside of orthodox circles, to talk of these matters, we may hope for more general attention to other ideas than those of our own time and country; the thoughtful are not satisfied, groping for light; to stumble in the darkness is but to be expected.

These dried leaves are as to those of the forest; the rough pebbles may be worked into brilliant gems, the crude ore become precious metal wherewith to construct a fitting setting; to those who can hear it shall be told, to those who can see it shall be shown.

There are no puzzles to join together, no riddles to solve, no mysteries to reveal to those who see earnestly; the teacher can alone give the facts, but cannot bestow the higher intellectual faculties to perceive—can offer the banquet but cannot add the appetite.

To those whose intuition permits of assimilation of the transcendental truths, wondrous fields and pastures new, paths strewn with gems, bordered with choice flowers are opened up.

"Contemplate the within; consider the infinity of the universe; meditate deeply; essay to acquire true knowledge."

To the worthy it will come, Knowledge, Bodhi, Enlightenment.

NAMU AMITABHA BUDDHA.

Spiritualism in Nashville Thirty-five Years Ago.

To the Editor of the Religio-Philosophical Journal.

Soon after the startling spiritual manifestations in Rochester, in 1848, the Rev. J. B. Ferguson, of Nashville, Tenn., investigated, to his entire satisfaction, the phenomena of Spiritualism. In the quiet and seclusion of his own family he had evidences of spiritual presence and power which not only satisfied him, but satisfied many other investigators. The prominence of the man as a pulpit orator soon drew around him friends as well as foes to the movement. He could not conceal his convictions; but like a brave and honest man proclaimed what he knew to be a fact, not with the freshness of an enthusiast, but in the calm of a well balanced mind—true to the truth. In séances, in sermons, in conversations he lost no opportunity to meet all cavilling objections as well as honest doubt. For three years he held to the lines of his work as guided by spiritual intelligences through a "circle" to which the writer was connected. Many communications were received from what we, at the time, supposed to be very high spiritual sources. Thousands of pages were filed away for future publication. These communications, I regret to say, have been lost to the world by an unfortunate fire which destroyed Mr. Ferguson's house and its contents.

I have been requested by many who have perused a work styled "Spirit Communism" and first published by Mr. Ferguson in 1856 and republished last year by some of the surviving Spiritualists of Nashville, to reproduce as far as I can the fundamental thought announced in the Nashville circle from unseen sources. My connection with it ceased in 1855. I left Nashville in that year. I cannot, therefore, reproduce much that was given as I am informed after that date.

It may be of interest to some to know a few of the facts connected with this early stage of Spiritualism. Our isolation from the great world of spirit phenomena made the movement unique and autonomous in its life. We were entirely dependent upon our own resources, being utterly without experience in this new field of psychic discovery. In this particular I do not know but we had an advantage over others. We were preserved in simplicity of life as to our spiritual aspirations. We were taught that our states determined our spiritual associations, and that man had no protection from his own animal instincts, except as he lived in daily communion with God. The circle was always opened with prayer, and the services conducted in a quiet, cheerful and sometimes playful state of mind. The outer world with its gross considerations was dismissed for the time, and we were made to feel that we were in the outer court of heaven.

Whilst we received almost daily communications of the highest import, we rarely ever received what Spiritualists call "personal communications." In fact, our orders were peremptory never to seek such communications except in "hope of benefit." We were warned of the influences in the unseen world. That "man was man wherever you placed him;" that death did not transform his character; but that he had to toil there as here for the attainment of a Divine life in God; in a word, that passage to the spiritual world prematurely was a disadvantage to the soul's progress. The earth world was to give man an experience to be by him made fruitful on his departure to the spirit-

ual state. One great object of spirit intercourse was to instruct man in his duties here more than to point to the glories of the super-sensuous beyond. Here in this life was born the future man. Here he planted the seed which was to burst, grow and bear fruit for the eternities. Here he was to form those states which were finally to fit him for his career after death; that spirit intercourse had not only a reflex action on man in the form but upon man in the interior state; that help came to spirits as well as to mortals; that the great law of right was the basis for the evolution of all true manhood—there as here; that as man lived a true life on any plane of existence he found ascent through all time and through all eternity; that to be true to one's self, his neighbor and his God is the only rule of life; that when he is thus true he is fit to be a denizen of any or all worlds; that the infallible "monitor born of God" and dwelling in every breast is the true guide in all conditions; that God in the heart is the true illuminator of the soul; that humanity is one and that all and each are members of that brotherhood; that this brotherhood has but one destiny, however man may think otherwise; that all that spirits and angels can do is to bring man, to each individual man, a knowledge of the fact that all are born to display God's wonders, and that we finally reach upward until we realize that we are parts of that infinite goodness which infills us with His life; that man is the inheritor of God and should share the blessing of His continuous presence; that spiritual illumination comes as man lives in obedience to his higher nature; that thought, intuitive impress of God upon the heart, is what man should seek and not the dead and decayed doctrines of the past.

Truth, and not dogma, is what man needs. It is freedom and life with lift him above the deceptive theories of the present, to clothe him with the true armor of life. Love to man is the law of God; and its violation is what disturbs the peace of the world and makes a hell upon earth, and in the spiritual state. God's love is everywhere, infills all things; is most felt when heard in the heart of man. It is faithfulness in mercy and resources, and every aspiring soul can receive its uplift when true to its promptings.

What I have compacted here into sentences was expanded into thousands of pages of illustrative matter, under the care of Mr. Ferguson. I close this brief statement with a quotation from a communication before me. It is the central thought from that radiates the grand achievements of that initial movement, and gives to all who seek the truth the one aspiration of the age:

"A word on the harmony of churches, which it is said, these revelations will disturb. While we should cherish and fondle affections most dear, we should recollect that our brother man is fashioned by the same great Being; that he cherishes his kindred like in his own breast. It is not for the aggrandizement of one or many, but all that we should think, feel and act. Harmony is heaven's greatest gift, and when it cannot be maintained, know that the disturbance arises from the perversion of Nature's greatest and best bequestance to Man—God—Eternity—one mighty all—one limitless ocean upon which floats one common humanity; no distinctions; no inherent rights bequeathed by those less loyal to God than their fellows who serve all. Stand, then, in the church of Almighty God. Its baptismal vows have dedicated all that is good in this fair land. It stretches its heaven far and wide over the whole pale of humanity. Its ghostly and often ghastly semblance is born and nurtured amidst the strife of human passion and the selfish policy that sits solemnly over the sacrifice of the interests of your fellows to pollute the fairest heritage of God—the soul. This world is a church; man is the audience, God the ministering spirit ever ready to instill within the dark recesses of your nature the light and love of heaven, opening to it the realms of limitless glory. Speak of its confines? They bound beyond the grave, for there it realizes anew the source from whence it came."

I give the above extract as a specimen of the teachings given to the members of the Nashville circle. I may hereafter be able to give what transpired in continuation of the work after I left Nashville. I understand that a book in two volumes—a commentary on the Bible—has been stereotyped and will be published in the near future.

Farksburg, W. Va.

God and the Future Life.

Now we must admit that the doctrine of the existence of God belongs to doctrinal belief. For although in respect to the theoretical cognition of the universe I do not require to form any theory (which necessarily involves this idea as the condition of my explanation of the phenomena which the universe presents, but, on the contrary, am rather bound so to use my reason as if every thing were mere nature, still teleological unity is so important a condition of the application of my reason to nature that it is impossible for me to ignore it, especially since, in addition to these considerations, abundant examples of it are supplied by experience. But the sole condition, so far as my knowledge extends, under which this unity can be my guide in the investigation of nature, is the assumption that a supreme intelligence has ordered all things according to the wisest end. Consequently there is no hypothesis of a wise author of the universe necessary for my guidance in the investigation of nature, in the condition under which alone I can fulfil an end which is contingent indeed, but by no means unimportant. Moreover, since the result of my attempts so frequently confirms the utility of this assumption, and since, nothing decisive can be adduced against it, it follows that it would be saying far too little to term my judgment in this case a mere opinion, and that, even in this theoretical connection, I may assert that I firmly believe in God. Still, if we use words strictly, this must not be called a practical but a doctrinal belief, which the theology of nature must also produce in my mind. In the wisdom of a Supreme Being, and in the shortness of life, so inadequate to the development of the glorious powers of human nature, we may find equally sufficient grounds for a doctrinal belief in the future life of the human soul.—Kant, Critique of Pure Reason.

A writer in the Syracuse (N. Y.) Journal, who went to the bottom of the Grand Canon of the Colorado last winter, says: "I have been all through the Rockies from Montana to Central America and know what a chasm is, but the sight of that abyss took my breath away. From the top of the bottom it is fully six thousand feet. Over a mile below you can see the river teeming through the gorge, but not a sound can be heard. It is so far away. From one bank to the other it is apparently not over a quarter of a mile, but as a matter of fact it is fully nineteen miles."

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CHICAGO, ILL., Saturday, September 28, 1889.

Universalists Marching On.

The September issue of *The Universalist Record*, published at Newark, New Jersey, Rev. W. S. Crowe, D. D., editor, is forceful and brilliant, plain in language and frank in aim, and shows the stir going on among the brethren of the Universalist faith. Original Universalism was once characterized as "an irrational reaction from a theological absurdity." It held to the atonement in the orthodox way, but made it good for all—not for a part; it held that all mankind, good or bad, were saved and happy at once after death; it accepted the Bible as infallible; miracles it held as the foundation of the faith. All this was to be expected then. The one great upward step that the goodness of God would save all was as much as could be taken at once. But thought ripens and progress cannot stop. Late criticism has undermined the irrational dogma of Bible infallibility, and science has put the reign of law in the place of lawless miracles. Theodore Parker recognized this, and fought on on that advanced line a brave battle with conservative Unitarianism, for which Unitarians now reverence his memory and gladly stand on his advanced ground. Until quite lately the conservative leaders have kept the Universalist body back on the old ground, but the task has been growing difficult, and, at last, the advancing party have found means of utterance, long denied in the denominational organs, in the new *Record*. There is heat as well as light, for theological disputes are not always in a saintly spirit, especially on the side of those who claim, *par excellence*, to be the saints. Yet there is more mutual respect and reason than would be shown in a like dispute among orthodox bigots.

Dr. Atwood, President of the Canton, N. Y., Universalist College, Dr. Hervey of St. Lawrence University, and Rev. A. A. Miner of Boston are among the conservatives. Dr. Miner is treated with the respect which his eminent personal character deserves, but all are criticised, or rather what they have said about possible separation and disfellowship is commented on.

Dr. Crowe and Rev. E. L. Rexford of Boston, in Detroit formerly, are strong men on the liberal side, and western clergymen from Michigan, Indiana and Iowa, write ably in the record.

Rev. Charles Fluhner of Grand Rapids, Mich., criticises Rev. J. C. Adams of this city as mis-stating the aim of the liberal wing, by representing, in *The Unitarian*, that they would bring Universalists into unity with the western Unitarian conference in its ethical position. This is stoutly denied, and the aim to maintain a clear religious and theistic position is asserted as held by them all. They want no keeping back of their deep faith in Deity and immortality, and therefore are not in sympathy with the conference above named. Not agnosticism but deeper and larger spiritual faith is their aim, as Mr. Fluhner says.

In a statement of Universalist principles in the *Record* it is said: "That man is inherently immortal, this being the first stage of his eternal progress," which is certainly far beyond any of the dim statements touching the life beyond which western Unitarian conferences have made for years. The liberal Universalists keep their feet on the rock, they hold close to spiritual realities.

Rev. Jas. Gorton of Woodlawn Park, Ill., writes on the situation and says:

"These men who have been so unjustly and absurdly misrepresented and vilified are not only honorable, worthy and useful men in all the directions we have indicated, but they are peaceable men. They seek no controversy with any one. They are as deeply interested as any in the unity, prosperity, progress and power of the Universalist church. They have simply had

a deepening and a broadening of their Universalism. They do not believe that the Universalist church has reached its full growth and attained to perfection—not that any true church on earth ever will.

Rev. M. W. Taber, of Terre Haute, Ind., finely says:

"Of the Christian religion, as one error after another has been cut off, as interpretations and teachings have given away to that which was recognized as more spiritual, the cry has gone forth: 'These are historic,' and to question or supplant them is to destroy the whole." The High priests so shouted at Jesus; Peter and John at Paul; Romanists at Luther; Trinitarians at Unitarians, and some Doctors of the Universalist church at their fellows. Do not blame these last, they are only consistent; it's "historic." Murray thus cried out against Brooks, because he wrote a "New Departure"; others against Fisher, because of his doctrine of Forgiveness; others against Balch, because he would not accept the Baltimore interpretation of the way. How many of my readers are aware that Rev. William S. Balch (a veteran Universalist) was put on trial for "heresy" in the city of Galesburg, Ill.

The situation is certainly interesting and encouraging. The liberal element will win. As among the Unitarians who went through this crisis years ago, the hard feelings will die away, the conservatives will yield, all will agree to disagree, and the advanced views now feared will be the future Universalism. Bible infallibility and lawless miracles will drift back out of sight, natural religion will gain and the world will be the better for it. Spiritualism and the new activity in psychic science will come before them as long, as a great uplifting power and a deeper insight. May they meet it fairly and use it wisely.

Sunday Closing.

The agitation on the question of closing saloons and all places of business, so far as practicable, on Sunday is reaching fever heat in Chicago, and only that many are suspicious of some ecclesiastical contraband in the woodpile the effort would soon succeed. That it should prevail, for reasons of health and happiness, goes without saying; and the JOURNAL hopes that in a reasonable way matters will be so managed as to give all men one day in seven for rest. Dr. H. W. Thomas preached on the topic last Sunday morning and had McVicker's Theater full to overflowing.

If all preachers were as progressive as he, and knew and respected the feelings and the rights of the masses as he does, it would be easy to accomplish almost anything calculated to improve the world. Here is an extract from his sermon on Sunday closing:

"It is a big question. Suppose that we close the saloons and theaters Sunday. Then there will arise a great demand for places of quiet, healthful resort. The true philosophy is not the suppression of energy but the direction of energy. It is not best to enforce idleness without providing some profitable way of spending Sunday. Sacred concerts in the parks, vast libraries and reading rooms, and I would not do away with the Sunday paper, I would try to make it better. It is large enough, conscience knows. I would try to make it more healthful, though there is much that is healthful in it now. 'Go to church,' you say. That is good. But many of our fellow citizens do not agree with us. And we cannot expect many of our more intelligent citizens to go to church Sunday after Sunday and be told that 'in Adam's fall we sinned all,' or that 'children are born totally corrupt and destined for perdition,' or that 'beyond this life there is a place where millions should be tortured forever.' 'What we want is a ministry instinct with the reason and life and conscience and knowledge of the age, divinely anointed from on high, to stand before the gates of the church with the spirit of brotherhood and love in their hearts, so like the teachings of Jesus Christ that the people, poor and rich, will come together to worship willingly and gladly.'"

16th Annual Convention of the W. C. T. U.

The sixteenth convention of the National Woman's Christian Temperance Union meets in Battery D, Chicago, November 8th and continues through the 12th, with meetings of special interest on Sunday. The society represents over two hundred thousand earnest-hearted women who are devoted to works of philanthropy along lines that build up the temperance reform. As evidence of the scope of their reform, they point to the fact that they have forty distinct departments of work, under the general heads of Preventive, Educational, Evangelistic, Social, Legal, and the Department of Organization. They claim that through their influence, scientific temperance instruction has been secured by law in all the territories in all the schools supported in whole or in part from the United States Treasury, namely: West Point, Annapolis, the Indian schools, army post schools, etc., and in twenty-seven States the same laws are now in operation. They have special lines of work for soldiers, sailors, miners, and all classes who are in circumstances of especial temptation so far as pure and wholesome habits of life are concerned. They have a network of juvenile societies extending from Tampa Bay to Puget Sound. They have a systematic course of reading for mothers, and mothers' meetings are a feature of the local auxiliaries. In these hereditary and hygienic are subjects especially considered. In the social realm they seek especially to enlist the influence of young women, and to hold up the standard of total abstinence for others' sake. The department of the White Cross and the White Shield, which is one of the largest, has called especial attention to the securing of laws for the protection of women, and the equalizing of the standard of an upright life, making the same for men that it has always been for women. This society has about ten thousand local auxiliaries, and representatives from every State and territory will be in attendance at the coming convention.

In the announcement of this convention sent out by Frances E. Willard, President, it

is declared that the motto of the W. C. T. U. is, "No sectarianism in religion, no sectionalism in politics, no sex in citizenship; but each and all of us for God and Home and Native Land." The JOURNAL modestly rises to inquire of Sister Frances if it is not a fact that only evangelical Christians can hope for full recognition of fellowship in the W. C. T. U., and whether orthodoxy does not have to be the label on all those in the management?

Desertions from the Army.

The *Catholic News* comments thus upon the alarming increase of desertions from the army: "Desertions from the United States army increase with fearful rapidity, the number in the last five years from our comparatively small army being estimated at 1,300. According to Lieut. McAnaney, desertions are caused, 1st, by the monotony of a soldier's life; 2nd, its necessary restraints; 3rd, the low social position of the enlisted man. Others ascribe it to the fact that the men are compelled to work as menials and laborers for the officers. Among Catholic soldiers there is also discontent at the want of proper provision for their religion. Few of the posts are near Catholic churches, Catholic chaplains few, and facilities afforded Catholics still fewer. Our War Department might learn something from France as to the employment of soldiers."

A native born American is rarely seen in the ranks during times of peace, and when found he is never a fair type of an American. The ranks are recruited largely from those of foreign birth or parentage, and no doubt Catholics preponderate. However, there is no reason that we can see why the War Department should supply Catholic priests to accommodate these recruits. They know, or may know, before entering the service what their religious privileges are to be. If their piety is an element calculated to increase the chances of desertion to the end that they may the better serve God, then would it not be well to so raise the standing of the private soldier as to encourage enlistments from among a class having more self respect, independence and intelligence, and less devotion to the priesthood?

Spiritualism in Nashville Thirty-five Years Ago.

We have had occasion to allude to this movement during the past twenty years as we have come in contact with those who were participants in it. Our Parkersburg correspondent gives us a slight insight into it, in this issue of the JOURNAL. Some time last year a volume called "Spirit Communion" was "privately printed" by some of the surviving Spiritualists of that day. In it is contained the fundamental thought of Spiritualism, and for that time was certainly in advance in the direction of a higher life. As was usual in those days, however, the language is florid, stilted and totally unsuited to our modern methods of treating such subjects. Still the lofty spirit of love breathing through its sentences indicates an effort in the right direction. We wish we had more of it brought down to the level of the masses who now need clear expositions along the lines therein traveled.

There are hints in our correspondent's communication which seem to indicate that there is something else held in reserve for the age. If there is, now is the time to bring it out. The times are prepared for almost any thing—as the columns of the JOURNAL abundantly show. We shall be glad to know further of this Nashville movement. Can't our correspondent give us more on this same subject?

Sept. 8th, the Rev. T. De Witt Talmage delivered one of his characteristic sermons in Brooklyn. In the course of his remarks he said: "There is a class of phenomena which makes me think that the spiritual and the heavenly world may, after a while, make a demonstration in this world which will bring all moral and spiritual things to a climax. Now, I am no Spiritualist; but every intelligent man has noticed that there are strange and mysterious things which indicate to him that perhaps the spiritual world is not so far off as sometimes we conjecture, and that after a while from the spiritual and heavenly world there may be a demonstration upon our world for its betterment. We call it magnetism, or we call it mesmerism, or we call it electricity, because we want some term to cover up our ignorance. I do not know what that is. I never heard an audible voice from the other world. I am persuaded of this, however, that the veil between this world and the next is getting thinner and thinner, and that perhaps after a while, at the call of God—not at the call of the Davenport brothers or Andrew Jackson Davis—some of the old Scriptural warriors, some of the spirits of other days mighty for God, a Joshua or a Caleb or a David or a Paul may come down and help us in this battle against unrighteousness. Oh! how I would like to have them here—him of the Red Sea, him of the Valley of Ajalon, him of Mars Hill. History says that Robert Clayton, of the English cavalry, at the close of the war, bought up all the old cavalry horses left they be turned out to drudgery and hard work, and bought a piece of ground at Naversmire Heath and turned these old war horses into the thickest and richest pasture to spend their days for what they had done in other days. One day a thunder-storm came up, and these war horses mistook the thunder of the skies for the thunder of battle, and they wheeled into line—no riders on their backs—they wheeled into line ready for the fray. And I doubt me whether, when the last

thunder of this battle for God and truth goes booming through the heavens, the old Scriptural warriors can keep their places on their thrones. Methinks they will spring into the fight and exchange crown for helmet, and palm branch for weapon, and come down out of the King's galleries into the arena, crying: 'Make room! I must fight in this great Armageddon!'

B. F. Underwood in a late lecture at Snodgrass, Washington, to a large and enthusiastic audience, is reported by the *Sun* of that city as saying: "The Washington constitution submits the question of church taxation to the people. In justice it should be determined by the constitution. The exemption of churches from taxation means compulsory support of the churches, and this is contrary to religious freedom and a majority, however great, has no right to enforce it. Therefore, a man's homestead is taxed; why let the great cathedral where the rich can indulge in the luxury of esthetic worship, go untaxed? Church exemption brought England in the time of Henry VIII., and France later, and Mexico later still, to the verge of ruin. The amount of church property in this country is increasing. Shall it bear its proportion of burden or absorb the wealth of the people until it has to be confiscated on behalf of the state as it was in France? Mr. Underwood commented at length on the section relating to the public schools, and public appropriations, and pointed out defects of which advantage had been taken in the Eastern States to keep the Bible in the public schools and vote money for sectarian institutions. In regard to the separate article relating to prohibition, he could not approve of it. He had seen prohibition tried in Connecticut, Rhode Island and Massachusetts and he knew it did not prohibit. It encouraged hypocrisy at d contempt for law without promoting temperance. The article in favor of woman suffrage had his cordial approval. Women formed one-half of the people from whose consent only can government derive its just powers. It may be, he said, that there will be advantages in this delay to give women the right of suffrage, but he had no sympathy with those who talk about women's unfitness to vote, when the blacks of the south and multitudes of unmodern and ignorant immigrants as well as natives, are freely accorded the right."

Mrs. Willie Biting, residing on the Conduit road, one mile and half beyond Georgetown, D. C., had her sight restored in a singular manner. The following interview with Mr. J. D. Biting, the lady's father-in-law, tells the story. Mr. Biting said to a Washington Post reporter: "Several weeks ago my son's wife was taken sick, and for days her life was despaired of, though she received the best of medical attention, and was carefully and tenderly nursed by Mrs. Biting and other members of the family. A little more than two weeks ago, after having several severe convulsions, her sight was entirely lost, as the attending physician and others will state. I think it was the next day after loss of sight there began a series of strange manifestations in her room. Distinct knocks or rappings could be heard coming from the bed upon which she lay and chairs would move from one side of the room to the other. Now I want to say that this sounds funny, but I witnessed the manifestations and when I see or hear a thing I know it. But, to proceed. A few days after my daughter-in-law went blind, she told us that on Sunday, August 11, she would go to sleep at 7 o'clock, and when she awoke at about 9 o'clock her sight would be restored. Last Sunday evening myself and family were in the sick room, and I must confess I put no confidence in what she had said as to the return of her sight, but I determined to be a very close observer. At 7 o'clock my daughter fell asleep and slept soundly until 8:45 o'clock, at which time she awoke, and speaking to those around her said: 'I shall soon be out of this darkness. My sight will be restored at 9 o'clock. The spirit has told me so and I have confidence.' We talked to her and hoped that her belief might prove true. Just as the clock was striking the hour of 9, she reached out her hands and said, 'I see! I see!' I glanced at her eyes and discovered that the film which had been over them had disappeared and they danced and sparkled as they did before she was taken sick. That is all I know, and I know it to be true. That people will doubt I am well aware, but am satisfied with the return of her sight."

During the civil war in the United States there were three prominent Englishmen who promptly and vigorously threw their influence on the side of the Union when there was a strong current of sympathy in official circles in favor of the Confederacy. They were John Stuart Mill, John Bright and Thomas Hughes. The only one of these now living—Thomas Hughes, the author of "Tom Brown at Rugby"—has spent much time in the United States and identified himself with us in many ways, notably by establishing an English colony at Rugby, Tenn., and by showing himself an appreciative student of our institutions. Now, Mr. Hughes, although a liberal, writes an appeal to the American people, through the pages of the September *Forum*, for them to stand by the English cause against the Irish agitators, as he stood by the Union cause against secession.

The *Concordia Blade*, Kansas, speaks as follows of a lecture delivered there by Dr. J. K. Bailey: "Mr. Bailey, a gentleman from Scranton, Pa., lectured in the Opera House Sunday afternoon on Spiritualism. The audience was small, which shows our people

do not care much about the subject. We do not agree with Mr. Bailey on the subject of immortality, never having seen any evidence of his claim, we will accord to him the credit of handling his subject in a very able and interesting manner. And further, we think he came as near, if not nearer, to reasons for his belief than any man we ever before heard on the subject. Mr. B. is not a Bible Spiritualist, but he quotes some instances recorded in the Bible, and asks the Christians for explanations not in harmony with modern Spiritualism if they can. The Bible he classes with other man-made books and thinks it not any more divinely inspired. He thought it could not be divinely inspired where it said, 'Women must keep silent in the churches, and be subject to the will of their husbands in all things.'"

The Christian Cynosure has an experience showing the value of zeal and persistence even when exerted in fighting windmills. The prime object of the Association of which the *Cynosure* is the organ is the extinction of *Free Masonry* and kindred societies. Through the bequest of Philo Carpenter of Chicago the concern obtained real estate worth \$20,000, and has since secured a fund of \$30,000. While a vast majority of the public laughs at the quixotic scheme and ridicules its cry of danger, the managers continue unabashed and undaunted in their work. During the past year the Association has in part or wholly supported eight field agents and reports encouraging results, especially among negro preachers in the South. That is exactly where one would naturally look for success in such a propaganda. The dearly beloved brethren who engineer this crusade against masonry are fairly rational beings on other matters, but when the lodge-room is mentioned they froth at the mouth and go into convulsions quicker than Beete or Fairchild can show a materialization or Rowley tick off a commonplace from "Dr. Wells." In the meantime Masonic and Odd Fellows lodges and the G. A. R. all prosper. Thus does agitation give stronger sinews to the contending forces.

Is your knowledge of Spiritualism a comfort and a benefit to you? If so, what are you daily doing to repay the obligation? How much has Spiritualism cost you in dollars and cents for the past twelve months? In figuring it up, don't count in what you paid to go to camp meeting, or to attend a séance; those items are not properly a part of the account. How much have you done to promote lectures in your vicinity, how much to sustain Sunday lyceums for the young, how often have you gone out of your way to alleviate the physical needs and the heartaches of those poor and worthy Spiritualists whom you must know? Have you paid your publisher for his arduous efforts or are you in arrears for your paper? In a word, how much better off is the world because you have lived to see another summer pass? Let us all ask ourselves such of these questions as are applicable to our individual cases next Sunday morning. Let us be honest with ourselves in answering and see whether we would like to have the answers known to our friends.

"It is rather curious," says the New York Independent, "that none of the religious papers published in Cincinnati seem to have observed the remarkable bit of independence, and then the humiliating submission of *The Catholic Telegraph* of that city to Archbishop Elder's rebuke and command. It cannot be that they exchange with their near neighbor." Yes, it can be. Undoubtedly the religious press of Cincinnati knew all about the matter; but then it is not always prudent from a worldly standpoint to criticize Roman bulldozing in one's own city. It interferes in many ways with that smoothness in political, financial and social life so essential to the individual prosperity and happiness of those dear souls who manage newspapers, whether religious or secular. In Chicago the secular press of all political parties has stood in awe and fear of the Catholic hierarchy and does yet, though it has mustered up courage to criticize some followers of that faith since the Cronin murder.

On another page our venerable friend Herman Snow gives his answer to the question, "Do you regard Spiritualism as a Religion?" We commend the conclusions of our aged brother as those of one ripe with experience; and shall be glad to chronicle the thought of others on the same important topic. It is of infinitely more value to rational minds such as comprise the JOURNAL's regular constituency to thoroughly discuss the religious, philosophical and scientific aspects of Spiritualism than to be spending precious time and vital energy in canvassing the merits of exhibitors of questionable physical phenomena.

Recollect! that the JOURNAL is sent to new subscribers, on trial, twelve weeks for 50 cents. You must have one or more friends to whom you would like to send it for that length of time. When they have read it for twelve consecutive weeks, if they are as sensible and earnest minded as yourself, they will want it longer and will renew for a year on their own account. This is a very good way for you to get the gauge of the intellectual and spiritual strength of your acquaintances. Try it!

Prof. A. T. Hadley of Yale, writes in the September *Forum* to show that at least three remedies for labor troubles have signally failed—arbitration, co-operation, and socialism; and he argues that industrial peace must be wrought out by the same process of evolution in civilization that has brought us civil peace.

Light on the Way" on "The Light of Egypt."

In the August issue of his bright little paper, *Light on the Way*, Dr. Geo. A. Fuller, medium and lecturer, refers to "The Light of Egypt," in the following terms:

"We feel as though we must give this remarkable book a brief notice in this number of *Light on the Way*, and in future numbers a more extended notice will appear. We shall not attempt a criticism of the learned author, for, in so doing, we would simply show our ignorance. The work is absorbingly interesting, and throws much needed light upon subjects of vital importance. It is not, written, like many theosophical works, for the purpose of exciting curiosity in the ignorant, but instead appeals to the highest in man, and certainly is uplifting and exalting throughout. Instead of a review we intend to allow the book to speak for itself and will now present a few selections. . . . In our next we will follow the 'Light of Egypt' still further. In the meantime, we would advise all our readers to get this work at once, as it will prove a source of constant delight and instruction."

Chicago Harmonical Society.

Prof. J. S. Loveland will lecture at the Hall, 93 Peoria St., next Sunday, September 29th, at 2:45 and 7:45 P. M. Subjects: afternoon, "The Relation of Spiritualism to the Bible and the Church," evening, "A Man's Estimate of Woman or Woman's Rights and True Marriage."

The sermon by Rev. Reed Stuart which we publish on the first page of this issue may be profitably read by people of all sects and isms. Right living should be the aim and end of all moral teaching and this is germane to the cause we represent as it is to any other. A well ordered life in this state of existence is the best preparation for that which is to be. If the moral sense becomes blunted, if people grow careless and indifferent as to their manner of living, a revival of some sort is needed to arouse them to their obligations. But the revival needed is not "something to play upon the surface of the emotions" as Mr. Reed truly says, "but that thrilling of the whole life which sets free all its best energies and turns the whole drift of thought and deed toward moral aims."

GENERAL ITEMS.

A Parisian paper credits an American Jewish scholar as having translated the Book of Proverbs into Volapuk.

Mr. J. J. Morse and family, so we learn by a line from Mr. Morse, reached Glasgow on the 9th, in good health, and were cordially greeted by numerous friends.

If you are the one, dear reader, who did not get a new subscriber for the JOURNAL last week, please make a resolve to do it this week, and fulfill the resolution.

Near the town of Soleure, in Switzerland, a bird's nest was recently found which was constructed entirely of imperfect watch springs thrown out from the workshops. It has been deposited in the local museum.

A noted musician, ninety years of age, by the name of Alfred Salmon, committed suicide on the 18th inst., by leaping from one of the New York ferry boats. It is supposed that financial trouble was the cause.

The horrors of the awful calamity at Johnstown are ever present to the unfortunate people in that vicinity, for it is reported that on an average two bodies are being daily exhumed from the debris.

When a wife won't unlock a front door at midnight unless her husband can say glibly, "Soup soothes theosophists thoroughly," it is time for him to move to a prohibition town.—*Sommerville Journal*.

But soup never soothes theosophists thoroughly till they get in it.

One of the arrivals by the Steamer Edom at Castle Garden on the 16th inst., was a Polish woman by the name of Ethel Grodzinski, forty years of age, having with her a six-year old daughter. She said she had been married by letter to a Mormon in Utah, named Samuel. As she was well supplied with money she was allowed to depart in peace.

In an article in *The Observer*, Dr. Charles S. Robinson says he once knew the hymn "I would not live away, I ask not to stay," given out in a sanitarium and sung by two hundred invalids, all of whom had come there because they wanted to "stay," and were doing their costliest and best not to leave this world.

The Shah's misconduct in Austria is said to have driven the Emperor and his court nearly wild. He went so far as to laugh heartily when Archduke Joseph barked his shins against a stool placed in his way by little Aziz, the Shah's "mascot"; and, altogether, the thing they liked best about him was his departure.

Benjamin Franklin left in his will, dated April 23, 1790, \$5,000 to be used by Philadelphia in such a way that after the lapse of a century the principal and interest should amount to a sum large enough to make valuable public improvements. In 1816 John Scott added \$4,000 to this sum. The principal now amounts altogether to about \$110,000, and from it a large public bath is to be erected and \$10,000 is to be carried over for another century.

Under the head of "Eminent American Visitors," Mr. James Burns in his *Medium and Daybreak* for Sept. 6th, mentions as being in London and favoring him with a call Mr. Geo. A. Bacon of Boston and Washington, Mr. Bliss of Chicago, Mr. W. More of Denver, Mr. Caleb Kidd of Leadville and Mr. Pitman of New Orleans. These are all most excellent and modest gentlemen and they will be apt to blush at Jimmy's exuberant language.

The fourteenth of this month was the five hundred and eighty-second anniversary of the independence of Switzerland and was brilliantly celebrated by the Swiss residents of San Francisco.

A law suit over a forty-acre piece of uncultivated land was brought to an end by amicable arbitration at Warsaw, says an English paper, after being on the docket nearly 400 years. The case was commenced in 1490.

Lyman C. Howe speaks in Buffalo, N. Y., the Sundays of October and in Boston—Spiritual Temple—the Sundays of February. He will answer calls for week evening work at accessible points during those months. Address in Buffalo, care of Dr. A. A. Hubbard, 212 Franklin Street. First call first served.

The New York Psychical Society of New York City has resumed its interesting meetings, for the third quarter (after the summer vacation), at its hall, No. 510 Sixth avenue, between Thirtieth and Thirty-first streets. Prominent speakers and mediums are to be present. The public generally are invited.

The national debt of France bears down at the rate of two hundred dollars per head on every man, woman and child in the Republic. A man is taxed for every window in his house, and for every door's opening, and he must even pay a tax of five dollars a month for the luxury of keeping a small boarding house.

The Icelanders are strong enough in this country and Canada to maintain a distinct and vigorous organization of their own which they call the Icelandic Lutheran Church of America. It consists of twenty-two congregations and lately held its fifth annual conference at Argyle, Manitoba.

Hindooes especially hold the tiger in superstitious awe. All sorts of powers are ascribed to portions of the tiger after death. The fangs, the claws, the whiskers are potent charms, love philters, or prophylactics against the evil eye, magic, disease or death. The fat is in great demand for rheumatism and other ailments; the heart and flesh are said to be tonic and invigorating remedies, giving strength and courage to those who eat them. The whiskers are supposed to possess, among other powers, that of being a slow poison when taken with food, and the rudimentary clavicles are also much valued.

With the sunset of September 25th closed the old year of the Jewish calendar and the 27th ushered in *Rosh Hoshona* or New Year's day of 5650, Anno Mundi. On that day all Israel throughout our borders repaired to their temples and proclaimed anew their ancient faith and rendered praise and thanksgiving for the blessings of peace and prosperity they enjoy. This people has come to be regarded as among our most useful, loyal and patriotic citizens, and in particular have they won their way into favor and esteem among the people of Chicago. Their influence is on the increase and it is as a rule in the line of progress and good order; and they are to be congratulated for the high position they have attained.

Mrs. William Diemans, a farmer's wife, living west of Wilson, in Niagara County, N. Y., had been sick with a low fever for about three weeks. She apparently died one afternoon, and was laid out for the grave. The sorrowing relatives had gathered in the room to view the remains for the last time in private, and were discussing the sending of messages to notify her friends throughout the neighborhood when she horrified them by sitting upright and saying she would act as messenger. They ran from the room, and for some time could not be induced to return. Finally one more courageous than the others re-entered, and found Mrs. Diemans not only alive but perfectly rational. She explained that throughout the entire preparations she had known what was happening, and had suffered untold torments, being unable either to move or speak.

Theodore H. Becker, a saloon-keeper whose place of business is on Basin street, Cincinnati, Ohio, has frequently remarked of late that he did not believe he would live very long although he seemed in very good health. One morning, last week, he told his wife that he believed he would lie down and die. A moment later he went into his bedroom, remarking to her as he crossed the threshold, "I will be dead in half an hour." She thought he was joking and paid no attention to him. In about fifteen minutes Mrs. Becker had occasion to go into the bedroom and was horrified to find her husband lying stretched upon the bed stone dead. She tried to rouse him, but finding this of no avail she rushed shrieking into the street. Dr. Brown was summoned and pronounced the cause, of death to be rheumatism of the heart.

New York *Independent*: "Mr. E. Payson Porter's table of statistics for Sunday-schools in the United States shows that there are in all 101,824 Sunday-schools with 8,345,431 scholars and 1,100,104 teachers, making a total of 9,445,535 in the Sunday-schools of the country. Pennsylvania continues to be the banner State in the number of schools—8,729—though New York has more scholars. Pennsylvania has 964,599; New York, 979,415. Among the States, Louisiana seems to stand at the foot. It has only 522 schools and 32,617 scholars. The little State of Rhode Island exceeds it in scholars by about 12,000. Of the cities, Philadelphia is in the lead with 616 schools and 178,865 scholars. New York comes next, with 600 schools and 172,000 scholars. Brooklyn, the city of churches, has 263 schools and 97,033 scholars, easily holding the third place." These statistics will give Spiritualists and liberalists of all shades of belief something to think of.

Spiritualistic Camp Meetings.

J. CLEGG WRIGHT.

Once more at repose, somewhat exhausted, certainly weary with the speaking, anxiety, and excitement of the circle and of the camp meetings, I am for a very brief season resting, or trying to rest under the shadow of the trees of Lake Farm. How lovely the day, warm and peaceful, just like the soul of man when at its best. The leaves are still; solitude and silence reign around me. What a contrast from the month just gone and already added to time's calendar, or rather to that of eternity. Life is motion. These trees and fields have been at work unobserved, industriously building up something for this strange fabric of a world, whatever man himself has been doing or even thinking in the mean time. This old machine of a world moves on whether we eat or sleep. It does some sort of work every day and puts a poem in it, too. Nature is rich. Her palaces are not made with hands. The curtains of the sky are gemmed with golden stars, the rugged hills are clothed with green, and the dales ring with the melody of bird and stream. In a few weeks more these woods will be bare, the rich foliage will be gone, the beautiful insects will all be silent, and stern winter will be on the way to cover the earth with a solemn mantle of snow. The world looks much like a human soul. The soul in its summer time of joy puts beauty into everything. That which the soul looks upon as the most beautiful is the most important thing to it, and will as true as law, have the most influence in producing the personal form of conduct and character, indeed will most assuredly make the man. Beauty is the ideal we realize in some things. Religion is the ideal we realize in some faith. If art and religion be not the same thing, they are sisters, born in the same chamber of human reason. Men do not all enjoy alike the same unfoldment, and when thrown close together they come into decided conflict, and majorities have to put restraints on minorities that some sort of order and quiet may exist in this world. If trees could walk and talk new difficulties would face the government; one order of life with the gift of speech is enough for one world.

The torrents of eloquence it has been my lot to hear the past month from mouths of both genders, setting forth spiritual ideas and otherwise would or ought to be deemed adequate to meet all the onerous demands of eternity. I have heard thoughts expressed in language of beauty equal to the best utterances of any age; earnest, pathetic, logical and terse, on the heels of which have come tornadoes of inanity and rubbish. I am not complaining—a hot-tent has a right to live and squat. When wisdom forces its convictions it becomes unjust, and virtue loses all its charms when it holds in its hands a chain, but I do think that something ought to be done (for I know it can be done) to improve the rostrum, and by that I mean it can be turned to better use and can do more good than it is doing now. The facts and phenomena of modern Spiritualism are found in nature. They are not a revelation unto man at all. They constitute the beginning of a science—more properly now a study. A future life must be viewed as a continuation of this one—really involving no death, and, also, the facts in themselves must be understood and then the foundation will be laid for a grand science of life.

But I was going to speak about camp meetings. The people are the most interesting part of a camp meeting. A tree at Lake Pleasant is like a tree at Cassadaga. People do not gather together at these charming resorts for the purpose of looking at trees, or lakes or green clad hills. The central idea is, (and it almost meets you in every face), "I am here in the hope of getting something from the hidden world, that silent realm of death." Can you direct me to a good and reliable medium? Questions like these are heard all around. Earnest and solemn men and women peer and search for some assurance that their near and dear ones live. At once the medium becomes a being endowed with powers so important, and the key of mysteries so great that men and women flock to their séances paying good prices to obtain a communication, or hear a rap on a table, or get a scratch on a slate from some inhabitant of the spiritual world. Such evidence and hope of the reality of these communications plant, in the hearts of thousands, joy where doubt and fear existed before. The thousands of people that come together every year at Cassadaga have serious business on hand. They are not there to spend an idle month, in spiritual or social dissipation, but they come there to see if it be true that the dead can come back; and that it really is a fact that man has and truly is a soul, able to cross the abyss.

I began my work at Queen City Park, Burlington, Vt. The cottages looked trim and fresh; the old campers were in the old places and Lake Champlain smiled under the beams of a welcome sun. The meetings were well attended, and the lectures had about their usual merit and interest.

From Queen City Park I proceeded to Haslett Park, Michigan, via Montreal, Canada. I stopped over a night and part of a day to look at this substantial city which has about it something more European than any city in the States. I arrived at Haslett Park in time for my appointments there. I soon found friends. Mr. Haslett is a genial and cordially enthusiastic Spiritualist. He owns the grounds and hotel, and seeks to make the camp agreeable and useful to all. The Sunday meetings brought large crowds. My lectures on psychology were much appreciated and well attended. I left on August 15th for Cassadaga; traveled all night and arrived in Buffalo a little after eight o'clock in the morning, too late for the morning train to that camp ground. I accidentally got into the wrong train and went wrong about twenty miles, but a generous conductor stopped the train and dropped me off at a crossing which enabled me to reach Dunkirk about 10:30 A. M., and with the aid of a team which I engaged there I reached Cassadaga a little after midday in ample time to deliver my lecture in the afternoon at two o'clock. It is needless to say that I was tired, but my lecture proved very interesting to some of the people.

Cassadaga is a lovely camp. I met old and new friends. Amongst the latter was Mr. Richmond of Meadville, the author of a review of the "Sybert Commissioners' Report." He is a genial, fluent, sensitive, conscientious, smart lawyer. He is widely read in some classes of literature. He loves poetry. There is an agreeable religious impulse in his intellect. He is a man of fine social qualities, and an intense lover of knowledge. I was somewhat confounded by the want of logical method in his speeches, and surprised that he should look on an inference as evidence. Scientific knowledge is derived through the senses. What a great deal of stuff Spiritualists of intelligence talk that is merely speculative or inferential! I have to

thank him for his present of a copy of his latest book on Spiritualism. He has written a book which is interesting, in a facile style, which shows great control of language and wit. I met an old acquaintance in Mr. Rowley. The articles which were claimed to be from Dr. Wells, a spirit, and derived from him through a telegraphic instrument manipulated by Rowley and published in the RELIGIO-PHILOSOPHICAL JOURNAL, shook my confidence in the reality and genuineness of the communications. I contemplated a future world with dread; its intellect I pitied, which sent back on the mind of this world such transcendental stuff in the garb and under the false guise of scientific truth. I am sure the able editor of the JOURNAL must often have had the nightmare for I often wished, during their publication, that spirit telegraphy had never been thought of. Rowley and Dr. Wells are about mentally equal.

The trial séance in the auditorium at Cassadaga of course did not scientifically amount to anything at all. Rowley may or may not be a medium. I saw no evidence there, nor have seen any at other times, when I have visited his office in Cleveland. Such instruments must always be very unsatisfactory as a means of presenting phenomena of an extra psychic character. The spirit rap is infinitely better and more demonstrative. Plain, simple phenomena are what we want with little machinery about them.

I hope Mr. Rowley will submit to a competent scientific commission made up of gentlemen able to enter into all the problems involved. I think his reputation now demands it.

At Lake Pleasant I found the old faces, but a great many new ones, and young persons especially. I see much improvement in the arrangements about the camp grounds. I would like to see something done to regulate the platform to make it more efficient and capable. I think each speaker should either give or be given the subject on which he will speak long beforehand, so that the public will know to what themes they are going to listen when such and such a speaker appears.

The camps are closed. Spiritualism is cosmopolitan—spontaneous, and I see some faint light ahead which gives me hope for a better day in which emotional Spiritualism will be less, and scientific, rational Spiritualism stronger.

Notes From Philadelphia.

The First Association of Spiritualists of Philadelphia closed its campmeeting at Parkland, September 8th. This season was a success, notwithstanding the stormy weather. The managers were very active in looking after the pleasures of the campers and visitors. The association had a full supply of speakers and mediums, which greatly added to the cause. There is quite a number of new and costly cottages. We also notice an improvement in the way of buildings and grounds, which will make a beautiful city.

The Fourth Association of Spiritualists have dispensed with their tent, and have erected a hall twenty feet square for the purpose of holding free circles. The building is useful to mediums and campers. In this building Mrs. Minnie Brown, President of the Association, held circles every Sunday afternoon and evening. Many there received their first lesson of the life as it is in the world beyond. Services of the Fourth Association of Spiritualists being closed at Parkland, it has rented a hall and opened the season on the north east corner of 3rd and Grand Avenues. The meetings are a success, the hall accommodating six times as many people as the former one did. The Association hope to add 16 feet more to its building at Parkland in the spring. The means therefore for being slight it is deemed advisable to ask for public subscriptions, which send to C. S. Bates, M. D., 1230 North Front Street, Philadelphia.

delphia, receiving the Association's acknowledgment for the same.

J. H. RHODES, M. D.

Passed to Spirit-Life.

On Saturday, September 7th, Mrs. Catharine W. Bates, of Grand Blanc, Genesee County, Michigan, passed peacefully to the higher life, after a brief illness, aged 76 years. Fifty-five years ago she came, a young wife, from Yates County, New York, to the farm where she found a home, and the funeral was held on Monday, the eighteenth birth day of her husband, Charles Bates, on the spot where their pioneer log cabin once stood. She was the soul and source of light and peace in her home, held in reverent affection by husband, children, and grandchildren, and by the two boys, now men in mature life, to whom she was a moth for years. Always delicate in health, she bore her full share of pioneer toil, and was the ready nurse, the sympathizing friend, the slatternly helper to all. Her calm and sweet self-poise and cheerful serenity were remarkable, and came from a wealth of thought, a beauty of interior life rarely attained. A specific has brought her light and hope after her first child passed away, and was a great help to a fine spiritual culture which came to her character and added richness to her personal presence. The funeral was largely attended, and G. B. Stebbins of Detroit gave the discourse.

HOPE FOR THE SICK.

One Remedy for One Disease.

(From Medical Journal.)

"The four greatest medical centers of the world are London, Paris, Berlin and Vienna. These cities have immense hospitals teeming with suffering humanity. Crowds of students throng the wards, studying under the Professors in charge. The most renowned physicians of the world teach and practice here, and the institutions are storehouses of medical knowledge and experience. With a view of making this experience available to the public, the Hospital Remedy Co., at great expense, secured the prescriptions of these hospitals, prepared the specifics, and although it would cost from \$25 to \$100 to secure the attention of their distinguished originators, yet in this way these valuable medicines are sold at the price of the quack patent medicines that flood the market and absurdly claim to cure every ill from a single bottle. The want always felt for a reliable class of domestic remedies is now filled with perfect satisfaction. The Hospital Remedies make no unreasonable claims. The specific for Catarrh cures that and nothing else; so with the specific for Bronchitis, Consumption and Lung Trouble; Rheumatism is cured by No. 3 while troubles of Digestion, Stomach, Liver and Kidneys have their own cure. To these is added a specific for Fever and Ague, one for female weakness—a general tonic and blood-maker that makes blood and gives form and fullness, and an incomparable remedy for Nervous Debility." These remedies are all sold on an absolute guarantee to do what is claimed for them.

A circular describing this new method of treating disease is sent free on application by HOSPITAL REMEDY COMPANY, 279 West King Street, Toronto, Canada, Sole Proprietors.

A DONATION.

To Pastors and Superintendents.

Any church or Sunday-school feeling the need of a large Cabinet Organ of the very best quality, but unable to raise the \$250 to \$300 necessary may apply to me for assistance. Through a business transaction I have received direct from the manufacturers one of the celebrated Sterling Cabinet Organs, solid walnut case, highly ornamental top, 5 octaves, 12 stops, and all the latest modern improvements. The cash value of the instrument is \$250.

I will donate \$150 of the purchase price, making the net cost to your Church or School \$100. Or if special reasons are shown to exist, I might increase my donation to \$170, making net cost to your Church or School only \$80. As I possess but the one organ this should have immediate attention. The organ can be seen at my place of business.

J. HOWARD START,

45 Randolph St., Chicago.

Mr. J. Wm. Fletcher lectures in Brooklyn, N. Y., September, October, and November. In Philadelphia during September. Address 142 West 16th Street, New York City.

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Eleven Railroads, and several more projected and building, give Pueblo the lowest going freight rates and an enormous Market for manufactured Products.

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Pueblo is the business center and supply point for the Farmers and Stock Men, on 3,000,000' acres of Fertile Soil. Market Gardeners and Farmers have large opportunities here. Good Lands cheap.

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Pueblo needs more merchants and manufacturers of every kind, with some means, and large energy. Wholesale and Retail Merchants, Coal and Iron Merchants, and Mine Operators, and Manufacturers of all kinds may write us for full information about any line.

REAL ESTATE INVESTMENTS

Real Estate is advancing in price and is very attractive to investors. In eight months we have sold over \$600,000 of property largely to non-residents. Every buyer, who has not sold, could do so at a large profit. The advance in 6 months has exceeded 150 per cent. in some cases.

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We have the exclusive selling of property in Manhattan Park Addition and vicinity. This is the choicest Residence property in the fashionable direction. Prices, \$1,500 for blocks of 4 1/2 lots each; \$750—of blocks of 2 1/2 lots each. Less amounts \$40 per lot. Not less than 5 lots sold, one a corner lot. Terms 1/4 cash, balance in 4, 8 and 12 months; or 1/4 cash, balance in 6 and 12 months, 7 per cent. interest. SUBS TO ADVANCE RAPIDLY. WILL QUICKLY DOUBLE. Write for maps and full information.

CHEAP EXCURSION TICKETS

From all points, on all roads, north and west of the Ohio river to Pueblo and return within 30 days, at one fare for the round trip, on September 24th, and October 8th. Ask your station agent for them and come and see our Wonderful City.

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We refer to the FIRST NATIONAL BANK, and the STOCKGROWERS' NATIONAL BANK, Pueblo. We shall be happy to see you or to answer your letters.

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an force an entrance. Even the ascents to the top
of the wall—the only place where a foreigner can
walk in comfort and decency, owing to the vile
doors—are now barred, and you must find a bribable
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THE BIBLE OF THE WORLD.

At the Christian World the Old-
est by 300 Years.

The bibles of the world are the koran of the Mohammedans, the tri pitiks of the Buddhists, the five kings of the Chinese, the three vedas of the Hindus, the zendavesta of the Parsees, and the scriptures of the Christians. The koran is the most recent, dating from about the seventh century after Christ. It is a compound of quotations from both the Old and New Testaments, and from the Talmud. The tri pitiks contain sublime morals and pure aspirations. The author lived and died in the sixth century before Christ. The sacred writings of the Chinese are called the five kings, the word "king" meaning web of cloth. From this it is presumed that they were originally written on five rolls of cloth. They contain wise sayings from the sages on the duties of life, but they can not be traced further back than the eleventh century. The zendavesta of the Parsees are the most ancient books in the language of its Hindus, but they do not, according to late commentators, antedate the twelfth century before the Christian era. The zendavesta of the Parsees, next to our Bible, is reckoned among scholars as being the greatest and most learned of the sacred writings. Zoroaster, whose sayings it contains, lived and worked in the twelfth century before Christ. Moses lived and wrote the pentateuch 1,500 years before the birth of the meek and lowly Jesus; therefore that portion of our Bible is at least 300 years older than the most ancient of other sacred writings. The eddas, a semi-sacred work of the Scandinavians, was first given to the world in the fourteenth century A. D.

Remarkable Strength.

Mary Martin, a young woman who was sent to the Kings County Penitentiary, New York, has been transferred to the hospital at Flatbush, where the doctors have endeavored to find out the source from which she has derived a remarkable power. She is timid and extremely sensitive, but possesses the strength of a Samson. She is only four feet and six inches in height, small limbed, and has the hands of a child of ten years. When arrested in Brooklyn she had torn up a lamp-post in the street and it required five officers to arrest her. She was locked up in an iron cell, and an hour later surprised the desk sergeant by appearing before him, having bent the door bars and crawled out. At the prison she was given the strongest cell, but a few hours later was found airing herself in the garden. She had unlocked the bars of her cell door as if they had been sticks of sealing wax. Warden Hayes gave orders for the confinement of the female Samson in one of the strongest cells in the women's prison. Mary quietly submitted to her transfer, and the following morning the discovery was made that she had again escaped. She was carried to another cell and a special guard placed over her. The girl escaped from the "coolie" by using her fingers as a wrench for the purpose of removing the nuts from the ends of the lock bolts, afterward taking off the lock. She wouldn't remain locked up, so Judge Moore remitted her fine and she was discharged, to be again arrested and taken to the hospital. Mary cannot account for her remarkable strength.

A wonderful map of O'Brien County, Iowa, has been made, and will be on exhibition at the State fair at Des Moines. The map is wholly composed of corn grains, each town and township being distinguished by different colors. The railroads are marked by rows of blue-black "saw corn," and the wagon roads with "popcorn."

Catarah.

A new home treatment which permanently cures the worst case in from one to three applications. Send for particulars to A. H. Dixon & Son, Toronto, Canada.

The Light of Egypt has lately come from the press and is a work well worth a careful perusal. It is sure to create a sensation and be the subject of long results. For nearly twenty years the writer has been deeply engaged in investigating the hidden realms of occult force. It will interest Spiritualists and all students of the occult. Finely illustrated with eight full page engravings. Price, \$5.00.

"Mrs. Winslow's" Soothing Syrup for Children Teething," softens the gums, reduces inflammation, allays pain, cures wind colic. 25c. a bottle.

Our Heredity from God, by E. P. Powell, shows the latest bearings of science on such questions as God and Immortality. Mr. Powell believes that science is at last affording us a demonstration of our existence beyond death. The book is also a careful epitome of the whole argument for evolution.

Dr. Stockwell, author of "The Evolution of Immortality" writes: "I am thrilled and uplifted and almost entranced by it. It is just such a book as I felt was coming, must come."

Science devotes over a column to it, and says: "One does not always open a book treating on the moral aspects of evolution with an anticipation of pleasure or instruction." Price \$1.75.

Planetary Evolution or a New Cosmogony, being an explanation of Planetary Growth and Life Energy, upon the basis of Chemical and Electrical relations of the elements of matter. There is a great demand to illustrate the process of evolution and this work may assist the reader to a better knowledge of Natural Laws. Price, cloth, \$1.00, paper 50 cents. For sale here.

Illuminated Buddhism, or the True Nirvana, by Siddhartha Sakra. The original Sanskrit of "The Light of Asia" and the explanation of the nature of life in the Physical and Spiritual worlds. This work was recently published and the preface informs the reader was originally written in India but being so intimately connected with the present religious ideal of America and Europe an edition in English was the result. Price, cloth, \$1.00; paper cover, 50 cents. For sale here.

What I saw at Cascadega Lake in 1888 by A. B. Richmond is an Addendum to a Review in 1887 of the Seybert Commission's Report. Since the author visited Cascadega Lake in 1887 his convictions of the truth of spirit phenomena have become stronger and stronger, and this Addendum is the result of his visit. Many will not doubt want this as they now have the Seybert Report and the Review of the Seybert Report. Price 75 cents. For sale here.

D. D. Home's Life and Mission is as popular as when first from the press and it is well worthy the praise it has received. The career of a remarkable medium like D. D. Home should be familiar to all students of the spiritual philosophy and occult students generally. Cloth, plain \$2.00; gilt, \$2.25. For sale at this office.

A Few of the Many Good Books for Sale at the Journal Office.

Orthodoxy versus Spiritualism is the appropriate title of a pamphlet containing an answer to Rev. T. De Witt Talmage's trade on Modern Spiritualism, by Judge A. H. Delley an able antagonist to Talmage. Price only five cents.

Prof. Alfred R. Wallace's pamphlets. If a man die, shall he live again? A lesson delivered at the University of Chicago, June 1887, price 5 cents, and A Defense of Modern Spiritualism, price 25 cents, are in great demand. Prof. Wallace believes that a superior intelligence is necessary to account for man, and any thing from his pen on this subject is always interesting.

The History of Christianity is out in a new edition, price, \$1.50. The works of Henry Wilson are classed with standard works and should be in the library of all thoughtful readers. We are prepared to fill any and all orders. Price, \$1.50.

Animal Magnetism by Delucze is one of the best expositions on Animal Magnetism. Price, \$2.00, and well worth the money.

How to Magnetize by Victor Wilson is an able work published many years ago and reprinted simply because the public demanded it. Price, 25 cents.

Protection or free trade? One of the ablest arguments yet offered is Giles D. Stebbins's American Protectionist, price 25 cents. A most appropriate work to read in connection with the above is Mr. Stebbins's Progress from Poverty an answer to Henry George's Progress and Poverty. This work has run through several editions and is in great demand, price, cloth, 50 cents; paper 25 cents.

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TO CURE Eczema, Pimples, and Eruptive Diseases of all kinds is to purify the blood with Ayer's Sarsaparilla. Until the blood is cleansed, there can be no permanent relief from these troubles.

"Four years ago I was severely afflicted with salt-rheum, the itching being so incessant as to seriously interfere with sleep. Painful scrofulous sores appeared on my neck and the upper part of my arms, and from there the humor went to my eyes. My appetite being poor, my health rapidly failed. I began to take Ayer's Sarsaparilla, and before I had finished ten bottles I regained my appetite, improved greatly in strength, and was permanently cured of the salt-rheum and scrofula. I consider that what I spent for this medicine was well invested. The Sarsaparilla has indeed done me incalculable good."—Mrs. Caroline A. Garland, Deerfield, N. H., (formerly of Lowell, Mass.).

"My little niece was afflicted with a severe cutaneous disease, which broke out at intervals and resisted treatment. At last we tried Ayer's Sarsaparilla. She acted like magic. She is now entirely cured and has been in perfect health for several months."—Margaret Peyton, Clarendon, Ark.

"For a long time I was afflicted with salt-rheum, and could find nothing to relieve me. A friend recommended

And Carbuncles, take Ayer's Sarsaparilla. No other medicine produces such immediate and salutary results.

C. K. Murray, of Charlottesville, Va., was almost entirely covered with boils and carbuncles. These all disappeared as the result of using only three bottles of Ayer's Sarsaparilla. This proves that the true way to reach these troubles is through the blood. "It is now over six years," writes Mr. Murray, "since I took Ayer's Sarsaparilla, and I have not had a pimple, nor boil, nor a sign of one in all that time."

"Last May a large carbuncle broke out on my arm. The usual remedies had no effect and I was confined to my bed for eight weeks. A friend induced me to try Ayer's Sarsaparilla. Less than three bottles healed the sore. Another effect of this medicine was the strengthening of my sight."—Mrs. Carrie Adams, Holly Springs, Texas.

"I had a number of carbuncles on my neck and back, with swellings in my armpits, and was tormented with pain almost beyond endurance. All means of relief to which I resorted failed until I began to take Ayer's Sar-

saparilla, and after taking four bottles I was cured."—Edwin R. Tombs, Ogemaw Springs, Mich.

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Ayer's Sarsaparilla,

saparilla, and after taking four bottles I was cured."—Edwin R. Tombs, Ogemaw Springs, Mich.

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PREFACE.

The reasons which have induced the writer to undertake the responsibility of presenting a purely occult treatise to the world, are briefly as follows:
For nearly twenty years the writer has been deeply engaged in investigating the hidden realms of occult force, and as the results of these mystical labors were consigned to the fire of oblivion, and as a person by the acquaintance of whom he was also seeking light, he was finally induced to condense, as far as practicable, the general results of these researches into a book, which he has now the honor to present to the public. This idea was ultimately carried out and put into external form; the whole, when completed, presenting the dual aspects of occult science, the occult and the scientific, the occult corresponding to the microcosm and the macrocosm of an ancient Egypt and Chaldea, and thus giving a brief epitome of Hermetic philosophy (in the form of Hermeticism as here used in its true sense of sealed or secret).

Having served their original purpose, external circumstances have compelled the writer to prepare for a much wider circle of minds. The chief reason for this step was the strenuous efforts now being systematically put forth to poison the budding spirituality of the western mind, and to fasten upon its meditative mentality the subtle, delusive dogmas of Karma and Reincarnation, as taught by the sacerdotalists of the declining Orient.

From the time that it will be seen that this work is issued with a definite purpose, namely, to explain the true spiritual connection between God and man, the soul and the stars, and to reveal the real, true Karma and Reincarnation as they actually exist in nature, stripped of all priestly interpretation. The definite statements in regard to these subjects are also facts in so far as embodied man can understand them through the symbolism of human language, and the writer defies contradiction by any living authority who possesses the spiritual right to say, "I know."

During these twenty years of personal intercourse with the exalted minds of those who constitute the brethren of light, the fact was revealed that long ago the Orient had lost the use of the true spiritual compass of the soul as well as the real secrets of its own theosophy. As a race they have been, and still are, travelling the descending arc of their racial circle, whereas the western race have been steadily working their way upward through matter upon the ascending arc. Already it has reached the equator of its mental and spiritual development. Therefore the writer does not fear the ultimate results of the occult knowledge put forth in the present work, during this, the great mental crisis of the race.

Having explained the actual causes which impelled the writer to undertake this responsibility, it is also necessary to state most emphatically that he does not wish to convey any impression to the reader's mind that the Orient is destitute of spiritual truth. On the contrary, every genuine student of occult lore is justly proud of the snow white robes of old Hindustan, and thoroughly appreciates the wondrous stores of mystical knowledge concealed within the astral vortexes of the Hindu branch of the aryan race. In India, probably more than in any other country, are the latent forces and mysteries of nature the subject of thought and study. But alas! it is not a progressive study. The descending arc of their spiritual force keeps them bound to the dogmas, traditions and externalisms of the declining past, whose real secrets they can not now penetrate. The over-crening shade of theological dogma upon the rising genius of the western race. It is the exclusive Oriental systems against which his efforts are directed, and not the race for the medium which he wishes to enlighten and support them; for "omnia vincit veritas" is the life motto of the THE AUTHOR.

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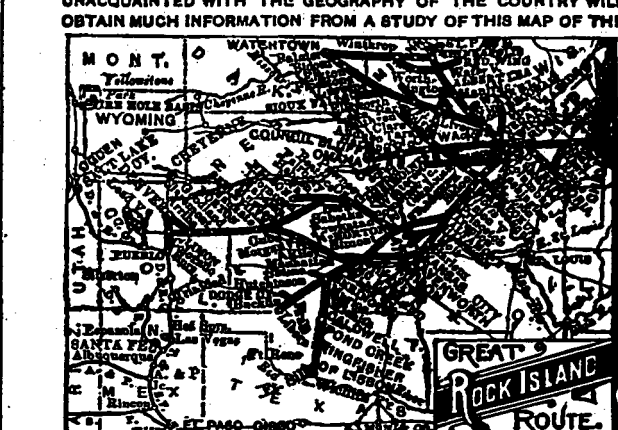
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